MEASURE RELIGION

FIFTY-TWO EXPERIMENTAL FORMS

BY ERNEST J. CHAVE

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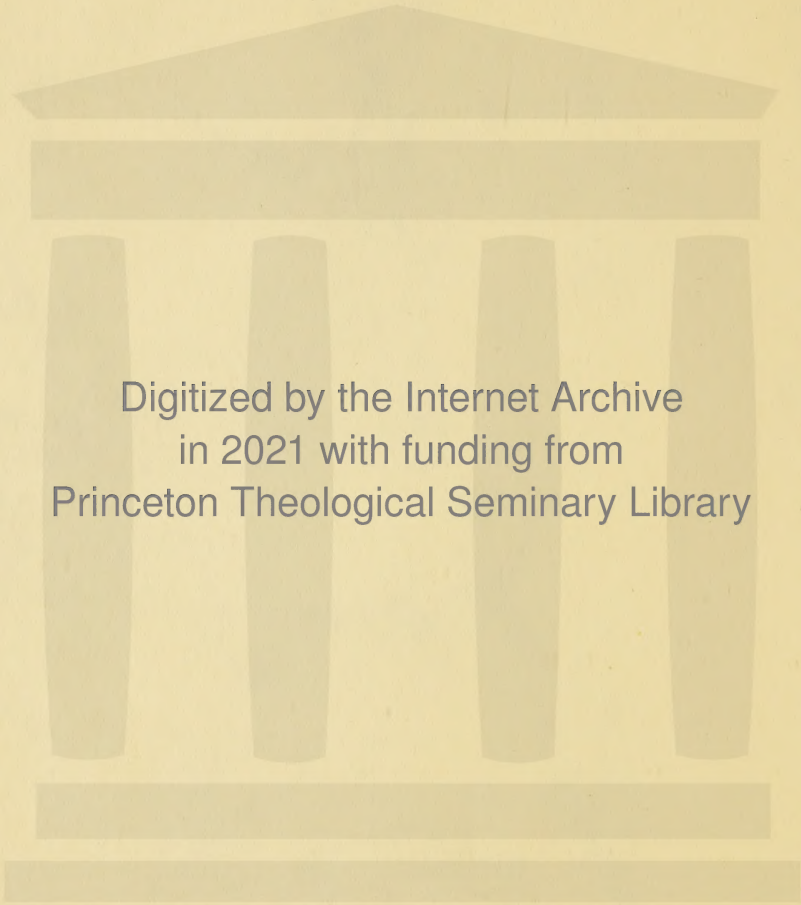
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TABLE OF CONTENTS

Page

I. STATEMENT OF PURPOSE 1

II. OBJECTIVES IN RELIGIOUS EDUCATION. 4

III. IDENTIFICATION DATA. 8

IV. ANALYTICAL STUDIES OF WORSHIP. 10

Analytical Schedule for Study of a Worship Schedule
What Young People Think of Worship
Young People and Worship
Preparation for Meaningful Worship
Experience of Worship
Self-study on Worship
Rating Scale for a Worship Service
Self-study of a Worship Service
A Self-study of Holy Communion
A Study of a Worship Service
Music in Worship
Questionnaire on Prayer
A Co-operative Study of Prayer
Attitude toward Prayer
Analysis of a Prayer

V. STUDIES OF THE CHURCH. 47

Review of Church Experiences of High-School Seniors
Functions of the Church
Knowledge of the Church
A Scale for Measuring Attitude toward the Church

VI. STUDIES OF THE BIBLE 64

Attitude toward the Bible
Knowledge Test on the Life and Teachings of Jesus
Twenty-five Facts about the Bible
Knowledge of the New Testament
My Idea of the Bible
Understanding the Bible

VII. STUDIES OF THEOLOGICAL IDEAS AND ATTITUDES 86

What I Think of Jesus
Ideas of God
Attitude toward God (Five Forms)

Page

VIII. STUDIES OF RELIGIOUS TEACHING. 106

Self-rating Scale for Leaders in Religious Education
Analytical Schedule for Study of Preaching
Schedule To Guide in Study of Social Quality of a Program
Supervisory Schedules (Five Forms)

IX. MISCELLANEOUS STUDIES. 129

Motivation in Religious Education
High-School Experiences Affecting Personality
Rating Scale for Use in the Supervision of Club Leaders
Report on Workers' Quarterly
Study of the Religious Life of an Individual
Classification of Human Relations
Instrument for Interest Analysis
Instrument for Recording Situations
Instrument for Obtaining Life-History

I

STATEMENT OF PURPOSE

The forms included in this collection of measuring and diagnostic instruments, usable in the field of Religious Education, are experimental and subject to revision. They are put out in this more or less rough condition to stimulate study in this field. It is the belief of the compiler that progress is best made by constructing rough tools, using them in free experimentation, and gradually improving them by wide use and critical examination of results.

This book and all the forms herein are copyright by the University of Chicago, but in order to stimulate studies in this field, and to encourage experimentation and refinement of measuring tools and devices, permission will be given for the free use of any form or part if regular application is made. Experimenters are urged to send in reports of studies that are made, even when carried on in quite limited groups, and to send the author copies of modified forms. From time to time revision of these instruments may be published and summaries of investigations may be assembled. A few forms are published separately by the University of Chicago Press. These are plainly marked.

It is believed and proved by practice that the use of such analytic instruments as are given here will cause more exact thinking than is commonly used in the processes of Religious Education. Instead of dealing with blurred, general impressions of attitudes, values, outcomes, and possibilities specific data are available for evaluation and guidance of workers in this field. By the method of analysis and objective description the several factors of any given situation or process are seen in their relationships and relative influences. The real character of religious experience at different age levels and in persons of varying backgrounds is better understood by the specific facts made available by these means. Methods, materials, personal factors, and other parts of the processes of Religious Education may be evaluated and controlled to advantage.

It must be remembered that measurement is only refined observation. If we say that one person is taller, or heavier, or more intelligent, or more kind, or more Christian than another, as we do every day in expressing our free opinions, we are measuring people using "more or less" judgments and roughly imagined norms. If we state our comparisons in terms of inches, pounds, intelligent quotients, degrees on a scale, or in other standardized units, we have put our estimates in more convenient and exact language and can make our judgments more meaningful to others. The purpose of the instruments described in this collection is to provide more convenient and more exact ways of describing facts in Religious Education.

Several definite goals are sought in publishing these materials. Among them we state the following:

1. To promote exploration into fields where little scientific data are available and where opinions rather than facts control procedures.

2. To show that research is possible in any phase of the processes of Religious Education. Progress waits on patient, persistent fact-gathering by persons trained for scientific study and thoroughly acquainted with religion.

3. To indicate how limited studies may be made by any intelligent, interested person.

4. To give stimulus for the improvement of measuring instruments in Religious Education.

5. To illustrate how exact knowledge may be secured relative to various phases of the processes of Religious Education.

6. To show how general characteristics of religion, religious experience, and religious education may be broken down into specific items.

7. To show how samplings may give significant indices of trends in Religious Education.

8. To make more workers in Religious Education sensitive to the values of exact data and more interested in evaluating methods and outcomes.

9. To suggest how the processes of Religious Education may be made more co-operative as various factors are removed from a strange mystical realm and brought into the clear light of analysis and exact description.

10. To suggest how both teacher and learner may better understand each other and work together intelligently and sympathetically.

Even limited studies may add valuable data to the field of knowledge in Religious Education. If those who wish to use such instruments as those illustrated here will ask for counsel in beginning any investigation, they will be much more likely to get meaningful results, and their findings may be of larger use to others. In most communities there are persons trained in scientific studies who would be glad to lend assistance in setting up a study and in interpreting the findings. Many general educators are acquainted with measuring devices and will be interested in the studies of religious education. Many books and articles are being published which may help one to develop skills in this field.

The series of instruments given herein include the simpler types of measurement, analytic schedules for guidance in observation and record of facts on specific phases of a given situation, questionnaires of different kinds, rating scales, and a few tests. Some are intended for exploratory studies without securing statistical data, and others are easily scored and furnish quantitative

measures. Classification of answers and percentage of respondents of each kind in any sampling will give indices of trends, and further refinement of measures and extension of studies may be planned as investigators are prepared and have facilities for such.

A few suggestions are given as to possible uses of each form, but there is an infinite variety of ways in which measures may be taken, and the type of study will depend upon the end points sought. Some will use only the simpler forms to arouse interest in a field of thought; some will make rough measures at the beginning of a series of studies and another like appraisal of attitudes or knowledge at the close to get indication of shifts and learnings; some will do thorough pieces of study in limited fields; and others will attempt extensive samplings in particular areas of interest.

In most situations it will be far better to take limited sections of any of these fields of study and to do a more thorough piece of work in a given time than to attempt to handle a larger portion in a superficial way. Learnings will be more meaningful and findings will be more likely used.

II

OBJECTIVES IN RELIGIOUS EDUCATION

The significance of measurement in Religious Education is best appreciated when goals are stated in functional terms. The following brief outline is intended to indicate the direction in which modern religious education is moving. Methods and outcomes are best understood when seen in relation to the objectives in an ongoing process.

Religious Education is planned to

1. Help growing persons to achieve an expanding sense of worth, so that they may rise above the animal and mechanistic responses and assert themselves as spiritual beings. It seeks to stimulate desires for and efforts to realize the fulness of life which religion presents.

2. Help growing persons to appreciate and use the laws of the universe which are spiritual resources for personal and social living. It seeks especially to give meaning to the concept of God as the integrating, creative power operating in the cosmic order, and man's possible co-operative relation with him.

3. Help growing persons to find experiences of inspiring and sustaining fellowship with other religious persons in homes, churches, and other institutions where spiritual values are sought in personal and social living.

4. Help growing persons to envision and gradually reconstruct a world according to religious principles and to enable them to find satisfaction in sharing in such enterprises. It seeks to interest them in the possibilities of what Jesus called the coming of the Kingdom of God.

5. Help growing persons to get a historical perspective of the growth of religious ideas, practices, and institutions and to guide them in the formulation of a good working philosophy of life and of religion. It especially aims to make them familiar with the Bible and Christian traditions.

6. Help growing persons to understand the many varied forms and concepts used by different religious people, so that they may sympathetically relate themselves to others and at the same time develop a faith of their own changing and growing with widening experience. It seeks to help persons at different age levels to find meaning and interest in church attendance, worship, social service, and the many spiritually enriching experiences found in organized religious life.

Leader's Name_____Group_____Date_____

A Co-operative Study of Objectives in Religious Education

In order to make our church program more effective, a number of leaders are being asked to help in an appraisal of our work. The first study will be on objectives. After each one has answered these questions, there will be a conference to consider any changes which may seem advisable for improvement. Individual answers will not be identifiable, for the answers will be summarized and discussed together. Think carefully over what we have been doing and answer frankly.

Each question requires two answers. Place a letter before each statement according to your estimate of our working goals

S if you feel we are moving satisfactorily in the stated direction
FS if fairly satisfactory but we could do much more
NS if you feel we are not working satisfactorily in the stated direction

Then in space marked Comment tell what we do that is satisfactory or unsatisfactory so that there will be specific ideas to deal with in our discussion later. Most of us have good ideas. Let's put them into writing and think together about them.

Questions

___1. Do you think we help growing persons to feel their individual worth as spiritual beings who should realize their best possibilities?

Comment:

___2. Do you feel we help growing persons to formulate and seek specific goals which they know are genuinely Christian?

Comment:

___3. Do you think we have effective ways of making our church and our teaching a transforming influence in the everyday relations of life?

Comment:

___4. Do you feel that God is presented in a real, definite way, so that young and old should be able to relate themselves to him without doubt or disappointment?

Comment:

___5. Do you feel that sufficient opportunities are given to our people to understand the spiritual resources for Christian living and to know how to use them in practical situations?

Comment:

____6. Is it plain that we seek a religious level in all living, or do our people "turn to religion" only on special occasions?

Comment:

____7. Does our program provide sufficiently for spiritual growth, or does it tend to be mere dead orthodoxy?

Comment:

____8. Do we seek actual solution of problems or are we just discussing and talking most of the time?

Comment:

____9. Do you believe that we seek to unify truth in our teaching so that facts from science, history, the Bible, and other sources all help us to understand God and the Christian way of life?

Comment:

___10. Do you believe that the spirit of Christian fellowship, the desire to help one another in Christian living, is felt as a clear objective in our church?

Comment:

___11. Do we manifest a clear purpose to have friendly co-operative relations with other churches and agencies working for Christian goals?

Comment:

___12. Is there good evidence that we are interested in social movements working for a better Christian world?

Comment:

___13. Is it clear that we think of the Bible as a source of inspiration and do not make Bible teaching merely an end in itself? Are real values understood and worked for?

Comment:

___14. Do we help persons to find basic reasons for faith, in experience and history, or do we expect blind loyalty?

Comment:

___15. Do we make faith and Christian living a growing, enriching experience, or do we try to interest persons in old traditions that do not have self-evident values?

Comment:

___16. Do we promote a sense of belonging to a great Christian movement as well as to a local church?

Comment:

___17. Do you feel that you can make clear the unique values of religion which go beyond ordinary secular aims of education and cultural agencies?

Comment:

___18. Do we feel that leaders seek to make worship a vital experience and to prevent it from becoming a mere routine practice?

Comment:

___19. Do you seek to make members of your groups work for definite objectives which they feel are important and desirable?

Comment:

___20. Do you believe that every part of the church program may contribute to the realization of our major objectives, and do you seek to do this?

Comment:

___21. Do you feel any considerable gap between our ideals and theoretical goals and our practical efforts?

Comment:

___22. Do you believe that we have sufficiently clear and comprehensive objectives for all ages and groups of our church constituency?

Comment:

___23. Do you believe that we should give our community practical evidence that we have ideals and that we are trying to put them into practice?

Comment:

___24. Do you believe that we should give our community reasons to know that we think in terms of a modern world and critical needs of complex living, and that our beliefs and objectives make a difference in our whole manner of life?

Comment:

___25. Do you think of any other objectives which we ought to examine?

Comment:

III

IDENTIFICATION DATA

In all studies it is important to have a certain number of facts regarding the persons who are being studied. One of the most interesting methods of interpreting the results is to correlate findings in the tests and schedules with facts about the individuals, such as sex, disposition, home background, education, age, nationality, religious background, and other like factors which may give meaning to the findings. The amount and kind of information asked for will depend upon the extent of the investigation and its purpose. The following outline is intended to be suggestive rather than exhaustive of facts which may be asked for in different situations. It is often desirable to make request for this data on the first page of the measuring, or diagnostic form, but if several measures are to be taken from the same group a simple data sheet may be prepared and the facts gathered at one time.

In all forms it is advisable to have the name and address of the individual or organization responsible for the instrument and to whom returns are to be made.

Date_____Place_____Institution_____
Sex_____Age___yrs.___mos. Health: strong___below par___sick____
Nationality_____Race_____Place of birth_____
Church attended_____Time in this church_____
Other churches attended in past_____
Denomination, of father_____of mother_____
Do you attend church, __regularly,__irregularly,__at least once a month
Does your father attend church, __regularly,__irregularly,__never
Does your mother attend church, __regularly,__irregularly,__never
Years of education_____grade school,_____high school,_____college
_____normal school,____trade school,_____music
Attends Sunday school, _____regularly,_____irregularly,_____never
Attends Young People's Society, __regularly,__irregularly,__never
Attends Church Club, _____regularly,_____irregularly,_____never
Attends Scouts, Y.M.C.A., or other organization (state which)____

Temperament (check the terms which describe your usual disposition):
__Very social__fairly social__dislike much social life__vary greatly
__Quick to act__fairly slow___quite deliberate__vary greatly
__Like to be a leader__content for others to lead__like a turn occasionally
__Quick tempered__good self-control__vary greatly
__Very practical__somewhat of a dreamer__plan things ahead
__Like responsibility__avoid responsibility__accept a duty when necessary
__Very critical__easygoing__tolerant__vary greatly with people
__Good poise__easily excited__tendency to moods__impulsive

__Rather pessimistic and easily discouraged__generally optimistic and hopeful
__Like things right__somewhat careless__artistic___like beautiful things
__Few prejudices__plenty of likes and dislikes__take things as they come
__Aggressive__quiet but persistent__tendency to retire
__Generally kind__tendency to be unsympathetic__vary with moods

Occupations:
What life-work would you like best?_____
What work have you done which you enjoyed?_____
What work have you done which you dislike strongly?_____
What interests would you like to explore?_____
Do you like the idea of a steady job?_____or prefer changes?_____

Friends:
Do you find it easy to make friends?__fairly easy?__difficult?___
Do you like social engagements with the opposite sex?_____fairly often_____seldom

IV

ANALYTICAL STUDIES OF WORSHIP

There are ten forms dealing with worship in general, one on music in worship, and four with prayer. The various instruments will suggest different ways of studying this type of experience. Each one will be described briefly:

I. Analytic Schedule for Study of a Worship Service

This form is given in Supervision of Religious Education by Chave, pages 199-202. It has six subsections: Physical Conditions, Preparation for Worship, Leadership, Program, Participation, and Outcomes Sought.

It would be a good guide for a worship committee to observe and study a series of meetings and the general conditions affecting their influence on the worshipers.

It was first planned for the purpose of helping a supervisor to objectify some of the significant factors in a worship service and to provide a guide in gathering data for conferences with leaders of the group worship.

II. What Young People Think of Worship

This is intended to discover some of the attitudes of young people toward worship. It reveals likes and dislikes, preferences and prejudices, appreciations and depreciations, for various phases and factors in worship.

Instead of asking for personal reactions this instrument asks for opinions as to what other young people of like age might feel. A summary of findings should give a good index of the tendency in attitudes among young people of a given age range. Any group of young people accustomed to share in group worship, of high-school age or older, should be able to give intelligent responses to this type of investigation.

III. Young People and Worship

This is a general questionnaire asking for free answers. It seeks to discover what meanings are clear, what ideas are associated with various forms and ceremonies, what values are attached to given customary procedures, and what differences in appreciation are based upon.

This is not a reaction to a particular service but a study of the cumulative results in understanding and appreciation of a long-time series of experiences. Inferences from answers may give some valuable indices of attitudes.

The questionnaire can be answered by most young people fifteen to twenty-five years of age.

IV. Preparation for Meaningful Worship

This is another free-answer type of questionnaire. It is directed primarily toward mature adults, especially those who have responsibilities for leadership in worship, but may be also used with any group of adults desirous of exploring the possible values of worship. It is an exploratory instrument. In many groups the range of answers will be wide and the results may be difficult to summarize in any clear, classified way. But it should uncover many interesting facts and give a leader, or committee, considerable data to guide them in working with their group.

V. Experience of Worship

This short scale was organized to help the adults in a given church become more sensitive to the possibilities in the Sunday-morning church service. It was used in connection with a series of talks on worship and served to stimulate considerable self-examination and to call attention to factors which they had not considered before.

The rating scale is merely a device for rough appraisal, but it is one means by which persons may be helped to understand and appreciate the possibilities of more refined instruments and more objective studies. If the scale is carefully explained and the members of the group are encouraged to do their rating on each item following the explanation, important values may be secured though no tangible statistical data are made available. No attempt should be made to have the members give any public indication of their self-ratings. The fact that no one will be asked to show anyone else his ratings should be made plain in advance. Each one will have special reasons for his own rating which he could not make plain to anyone else.

VI. Self-study on Worship

This is a controlled-answer type of questionnaire and is planned for a co-operative investigation. Individuals are asked to express their attitudes toward worship and its various phases and their meanings and reactions toward forms, symbols, and acts of worship.

This is a revision of the form given in Supervision of Religious Education by Chave, pages 216-20.

The results of this study when given to any large group may be summarized on a percentage basis, and the differences graphically presented. It may be used with young people of about fourteen to twenty-one years of age, and especially with those who are accustomed to worship in the general church service, in the church school, and in a young people's society.

VII. Rating Scale for a Worship Service

This form is a revision of that in Supervision of Religious Education by Chave, pages 220-22.

The results may be summarized either graphically as illustrated in the example at the beginning of the Scale, or statistically by dividing the line into five, seven, or ten segments and giving numerical value to the ratings.

The form has been used with young people over seventeen, with college students, and with groups of adults. The comments are most valuable in interpreting the findings. People rate an experience similarly for quite different reasons, and in the same service people are affected by quite different factors.

VIII. Self-study of a Worship Service

This is a more elaborate instrument than No. VII. Like the previous one, it is planned for a co-operative study of a particular service, but it may be used on repeated occasions and in different situations to obtain significant research data on experiences of people in worship.

It has been used with many different types of people and has yielded most interesting results in every case. This is the kind of study in which correlations may be statistically measured by using carefully secured identification data.

Any leader of worship will find a large number of suggestions by securing responses from his group to this questionnaire. The most meaningful returns will come, of course, from the more mature individuals.

If preferred, letters A to G may be used for rating instead of the numbers.

IX. A Self-study of Holy Communion

This form is another modification of the type used in Nos. VII and VIII. A summary of findings from giving this to a group of twenty-four leaders is attached to illustrate its use and value.

The objective data on this very subjective experience are quite revealing to those who have not been accustomed to critically examine such intimate religious observances.

X. A Study of a Worship Service

This is a free-answer type of questionnaire seeking to elicit information comparable to that which might be secured from No. VII. It is interesting to compare the differences in answers and in the total appraisal of a given service when the two forms are used.

XI. Music in Worship

The purposes of this analytical schedule are stated in the directions for use attached to the form. It is an exploratory instrument for use in a field where very little has been done and where we must wait for experts to penetrate deeply.

XII. Questionnaire on Prayer

This is a simple free-answer type of questionnaire which has been used more to stimulate thinking and prepare a group for serious study of prayer. It is a rough sampling of ideas and attitudes and is more of a teaching device than a significant measuring instrument. It will yield important data and give a certain basis for estimating the maturity of a group in the experiences of prayer.

XIII. A Co-operative Study of Prayer

This more comprehensive questionnaire will give a wide range of reactions of any group. It can be used with persons of high-school age or older.

It is a diagnostic instrument for study of prayer attitudes and experiences of individuals or of groups. If used on a wider scale, the returns may be tabulated on a percentage basis.

XIV. Attitude toward Prayer

This is a rating scale intended to discover attitudes. It is diagnostic for both an individual and a group.

It may be scored, if desired, by asking three or more persons whose opinions are approved to make the ratings, then taking the average of their ratings on each statement as a norm. Scores of others may be counted as variations from the accepted norm, on a five-point scale. If preferred, each statement may be marked by the three judges as liberal or conservative, and variations may be counted as positive in one direction and negative in the other (e.g., No. 18 might be rated by a liberal as A and by a conservative as SD the variation being 3 points. If A were the norm of three liberal judges, the variation of the first rater would be zero and of the second -3).

XV. Analysis of a Prayer

This short free-answer type of questionnaire should reveal the critical thinking of an individual or a group on the matter of reality in prayer, and the degree to which meaning and intelligent attitudes transcend mere verbalisms. It could be used only with mature persons. It might be a good check on the readiness of persons to organize prayers for public worship or at least to differentiate between prayers in planning worship services.

I. Schedule for Analysis of a Worship Service[1]

1. Physical Conditions
   - 1.1. Is the room used the best available for the worship of the group concerned?
   - 1.2. Are the walls, windows, furniture, and decorations in good order and repair?
   - 1.3. Are light, heating, and ventilation properly regulated?
   - 1.4. Are there pictures suggesting worship attitudes?
   - 1.5. Are symbols present that suggest religious values and traditions?
   - 1.6. Is equipment in good order and ready for use? E.g., Bibles, hymn books, stereopticon, piano, chairs, etc.?
   - 1.7. Are arrangements satisfactory for holding latecomers and admitting them with the least possible disturbance?

2. Preparation for Worship
   - 2.1. Is there evidence of adequate preparation? Does the leader sense the need for adequate preparation?
   - 2.2. Is training in hymns, ritual, or other parts of the service, kept distinct from times of planned worship?
   - 2.3. Are the underlying purposes and meanings of worship frequently explained so that there is a proper expectancy in any service and readiness to profit by social worship?
   - 2.4. Are the content and religious concepts of hymns, prayers, and scripture discussed and made comprehensible to the group concerned?
   - 2.5. Is skill developed in executing parts of worship ritual and in using worship materials?
   - 2.6. Is there development of intelligent desire and emotional readiness for worship?
   - 2.7. Is there democratic sharing of responsibility in planning and preparing for the various parts of worship?

3. Leadership
   - 3.1. Do those conducting the service show worshipful attitudes that are reverent, earnest, dignified, adaptable, practical, human and friendly, sensitive to group needs, God-conscious, and religiously contagious?
   - 3.2. Is the attitude of the leaders buoyant but reserved, quiet but inspiring confidence, resourceful but not egotistical, impressive, suggestive of religious reality, and encouraging to democratic participation?
   - 3.3. Is co-operative work directed with clear objectives? Is there frequent evaluation of materials, methods, and outcomes? Is there economy of time and effort? Is there skill in releasing abilities in others, and in getting desirable responses?
   - 3.4. Is constructive criticism invited and profited by? Is there expectation of modification, and continual improvement?

4. Program
   - 4.1. Has the program been planned with a definite theme and clear aims? Is the immediate program a part of a series planned for at least three months?

---

[1]Taken from Ernest J. Chave, Supervision of Religious Education (Chicago: University of Chicago Press, 1931), pp. 199-202.

4.2. Is there an evident purpose to correlate the worship program with the activities, needs, and interests of the group?
4.3. Is the music suited to the ends desired—the instrumental music, the words and tunes of the hymns, the anthems, and other special selections? Do all who contribute to the musical features do so with definite worshipful attitudes?
4.4. Is the content material suitable? Are theological concepts consistent with a modern world-view, or when older forms are used are they given historical interpretation? Do scriptures, hymns, stories, and talks have high teaching values as well as emotional qualities?
4.5. Is there plenty of provision for real religious experiences? Do the worshipers have good opportunity to take the role of others who have shown faith in God and sought to realize ideals in life? Are they stimulated to project their ideals and to carry them forward into action?
4.6. What words, phrases, stories, illustrations, or other parts of the service express most satisfactorily modern religious ideas and values? What inconsistent expressions are used?

5. Participation
5.1. Is there a spirit of good fellowship, combined with serious thinking and deep feeling?
5.2. Is there a general attitude of quiet reverence, with an evident desire for meditation, self-examination, and readiness to respond to spiritual values?
5.3. Is there evidence of social desire for progressive Christian standards? Is there any apology by leaders for critical examination of generally accepted standards and codes of conduct?
5.4. Is provision made for co-operative planning, executing, and evaluating what is said and done?
5.5. Is participation a matter of interest, duty, or the result of urging by the leader?
5.6. Are there sufficient Bibles, hymn books, service sheets, or whatever materials are used for all to share?
5.7. Is there any special training for group singing, use of new hymns, responsive readings, reading in unison, dramatization, ceremonials, or other parts of the service that require practice to be used effectively?

6. Outcomes Sought
6.1. What in the service ought to cause increased assurance of the reality of God, the cosmic support of righteousness, or that it is worth while to struggle for the highest?
6.2. How far would reverent, hopeful, and prayerful attitudes tend to be a natural consequence of the service?
6.3. Is worshipful problem-solving given adequate stimulus and guidance?
6.4. Is humility and repentance for sins and shortcomings stirred, and is courage strengthened to overcome faults and handicaps?
6.5. Is interest in specific social enterprises quickened? Is faith in human achievements deepened?
6.6. Are religious values, purposes, and customs faced in the light of growing spiritual experiences? Is there any sign of progress?

II. What Young People Think of Worship

Below is a series of statements referring to the various parts of a service of worship. Think particularly of the Sunday-morning eleven o'clock service. Before each statement put the word All, Most, Many, Few, or None to indicate what proportion of young people of your age would react toward the different elements of worship as stated below.

Example

Most Prefer a beautiful Gothic building to a cheap church structure in which to worship.

If you think most young people of your age would prefer the beautiful Gothic building, you would mark as above. Read each statement carefully and mark what proportion of young people of your age would think or act as stated.

_____ 1. Want "quiet" music to begin the service.
_____ 2. Are unconcerned as to what Call to Worship is used.
_____ 3. Are interested in the meaning of the Invocation.
_____ 4. Usually find the Scripture lesson interesting and helpful.
_____ 5. Prefer to have readings from modern writings rather than from the Bible.
_____ 6. Like to have Scripture readings introduced by some brief historical and interpretative statement.
_____ 7. Like to share in responsive readings.
_____ 8. Like slow majestic music for at least some of the hymns.
_____ 9. Like some short snappy songs for the congregation to sing.
_____ 10. Like great hymns of the church, e.g., "O God, Our Help in Ages Past."
_____ 11. Like theological hymns expressing beliefs, e.g., "In the cross of Christ I glory," or "Joy to the world, the Lord is come."
_____ 12. Like hymns descriptive of Nature, e.g., "For the beauty of the earth," or "The spacious firmament on high."
_____ 13. Like patriotic hymns, e.g., "O beautiful for spacious skies," or "My country 'tis of thee."
_____ 14. Like hymns of personal Christian living, e.g., "O for a closer walk with God," or "I would be true."
_____ 15. Like evangelistic hymns, e.g., "Jesus calls us; o'er the tumult," or "Just as I am, without one plea."
_____ 16. Like warm sentimental hymns, e.g., "O Love that will not let me go," or "I've found a friend; O such a friend."
_____ 17. Like strong militant hymns, e.g., "Onward Christian soldiers," or "Fight the good fight with all thy might," "Brightly gleams our banner."
_____ 18. Are glad to do their share and contribute willingly in offerings.
_____ 19. Understand the offering to be a proof of interest in Christian work.
_____ 20. Enter thoughtfully into prayers that are publicly expressed.
_____ 21. Are indifferent to what is being said in a public prayer.
_____ 22. Like to join in unison prayers when well expressed and copies available.
_____ 23. Like a period of silent prayer and use it for prayer.

_____ 24. Are ready and interested to offer prayer in their own groups.
_____ 25. Usually regard the sermon as the most important part of the service.
_____ 26. Feel that they could help a pastor line up better sermons for young people.
_____ 27. Appreciate a quiet reverent atmosphere in the church prior to a worship service.
_____ 28. Appreciate the use of such symbols as lighted candles, the cross, and the pulpit Bible.
_____ 29. Understand the meaning and value of observing the Lord's Supper.
_____ 30. Would be able to explain what is meant by the Holy Ghost in the common phrase "Father, Son, and Holy Ghost."
_____ 31. Expect to feel differently and to act differently because they have attended a worship service.
_____ 32. Get a deep satisfying feeling, or mental stimulus, out of some part of a worship service.
_____ 33. Think of prayers or hymns addressed to Jesus as meaningful as those addressed to God.
_____ 34. Prefer a carefully organized worship service to a discussion group on religious questions.
_____ 35. Feel it a duty to attend a worship service at least twice a month.
_____ 36. Feel it a matter of indifference whether they ever attend worship.
_____ 37. Would attend worship regularly without family pressure.
_____ 38. Would prefer to sleep, or do something else than go to church, on Sunday morning.
_____ 39. Would accept a social engagement which conflicted with a customary worship service.
_____ 40. Would hesitate to take a good job if they could not attend church because of a conflict in time.
_____ 41. Prefer to sit with their chums than with their family in a service.
_____ 42. Frequently endeavor to persuade others to attend worship.
_____ 43. Would take time to have a series of studies on the meaning and possibilities of worship.
_____ 44. Would like to visit occasionally other services of worship in other churches or synagogues.
_____ 45. Would like to sit in a committee to change some parts of the worship service they most often attend.
_____ 46. Would be unconcerned if God were not mentioned in a worship service as long as stimulating, helpful thoughts were given.
_____ 47. Are more concerned how they feel in a worship service than having everything intellectually accurate.
_____ 48. Have problems about God, prayer, Jesus, salvation, or some theological idea, or church practice when they are worshipping.
_____ 49. Never expect to understand much about religion but are satisfied to share in the ordinary religious customs.
_____ 50. Feel that worship is the most important part of a church's activities.

III. Young People and Worship

1. Write brief descriptive notes about seven of these churches (or others of different kind with which you are acquainted). Discuss characteristics, values, and shortcomings.

Baptist	Protestant Episcopal
Methodist	Lutheran
Christian Science	Presbyterian
Roman Catholic	Disciples of Christ

2. List the most important things which the churches of this community are doing. Give definite illustrations.

3. Why do most people go to church on Sunday?

4. Why do most people attend worship services?

5. What do you think people should expect to get from attending worship services?

6. Tell any results you have seen in people's lives from attending worship services?

7. When people worship, what should they think about?

8. What should a preacher try to do in his sermon?

9. When people worship should they do it to please God or to receive something for themselves? or both? Explain what you mean.

10. Can you worship God best when you close your eyes, or when you have something to look at like a picture or symbol, or when you are doing something? Illustrate.

11. Where is the best place to worship: in the young people's room, the church auditorium, or where?

12. What kind of worship service do young people prefer? Why?

13. What difference in community life would it make if there were no church worship services? Please illustrate.

14. In a worship service should something be planned to create interest and atmosphere all the time, or are quiet times needed for thoughtful meditation? Describe what you mean.

15. Do people have to think of God in some special way in order to have a "worship experience"? Explain.

16. State the difference in feeling and attitude in a worship service when
    a) Standing with bowed head
    b) Kneeling at the time of prayer
    c) Sitting relaxed

17. Discuss briefly the value of each of these kinds of prayer:
    a) That which all say together as the Collect, or "Lord's Prayer"

b) That which all sing together, as in a chant, or in some prayer-hymn softly sung
c) That which the preacher or someone else gives as the representative of the congregation
d) That which each silently offers as a sincere desire

18. If there is any part of the usual church service that you would change, or omit as unnecessary or not helpful, tell why:
a) The hymns
b) The announcements
c) The unison prayers
d) The pastoral prayer
e) The offering
f) The Creed
g) The anthems or solos
h) The Lord's Supper
i) The sermon
j) The processional

19. What specific suggestions have you to make public worship in your church more effective besides the improvement of parts in the services of worship? E.g., Do you feel need for education in worship, change in symbols, better equipment, or something to create atmosphere?

20. Why does the congregation sing hymns in Protestant churches? They do not in most Catholic churches.

21. Why do we have Scripture readings? Most churches use Bible lessons. A few use selections from modern literature.

22. Why are offerings made a central part of church services? Some churches have only an offering box at the door.

23. What values are there in observing the Lord's Supper, or Communion? Some churches observe it every Sunday.

24. How often do you think people should go to church for worship?

25. List the different kinds of worship services which you think are most important for a church to have regularly. What parts are most important for young people to share in?

26. What practices of private worship are stimulating and likely to be followed regularly? Consider forms, variety, times, and places.

27. Evaluate materials of private worship with which you are acquainted. What would you feel would be satisfactory kinds of devotional aids?

28. What superior values, if any, do worship and the use of religious terminology and customs have over thoughtful meditation on life's values? Use any occasion or setting in which values of personal and social significance arise.

IV. Preparation for Meaningful Worship

The following list of questions, if freely answered, may help the leader to know how to work with his group to advantage. Many people have shared in worship services all their lives without any careful study of the ideas, attitudes, or practices involved. Some have problems about worship, its underlying assumptions, its forms, and its possible values. This particular list of questions is only intended to discover the background for the ideas and attitudes of members of the group, and perchance to give occasion for guidance for more adequate preparation.

(In using this instrument, space should be allowed for answers between each question.)

1. What books have you read on worship?
2. What courses have you taken in the field of worship?
3. What theological studies have you had?
4. What books have you read or used for devotional purposes?
5. What responsibilities have you had in directing public worship?
6. What experience have you had in writing prayers and preparing ritual for worship services? What guides have you used?
7. What acquaintance have you with different kinds of worship, in different churches, denominations, religious faiths?
8. Tell what practices of private worship you use, and what has influenced you in specific forms or materials used.
9. If you have a habit of preparing for worship, private or public, tell what you do and what has caused you to use the method you use.
10. What has influenced you most definitely, as far as you can estimate, in your concepts of God, prayer, and worship?
11. What types of problems hinder satisfactory experiences in prayer or worship? What do you feel is needed to give you greater freedom and satisfaction than you have now?
12. What kinds of group preparation do you feel are needed to improve your experiences in group worship?

V. Experience of Worship

(Self-analysis Scale)

Rate yourself on each of the following experiences and attitudes in worship on the scale.

Very unsatisfactory attitude	Average attitude	Very satisfactory attitude
0--1--2--3--4--5--6--7--8--9--10		

Rating

____(1) Do I usually go to church with a desire for and expectancy of inspiration and help for daily living?

____(2) Do I have fairly clear ideas of religion and a definite interest in religious activities?

____(3) Do I try to keep my life true to what I believe are the best Christian ways of living?

____(4) Do I feel spiritual forces, God's laws for personal and social betterment, which I ought to use and which I can if I will?

____(5) Do I take time to read inspiring books and magazines, to talk with others about the finest ways of living, and to consider ways in which I can be and do better than I individually am or do?

____(6) Am I engaged in social work and do I share in the church's activities so that worship with others is a natural expression of social ideals, aims, and faith?

____(7) Do I think in prayer of the ways in which my prayers and the common prayer must be answered? Have I a right attitude in prayer?

____(8) Do I enter into the hymns with a desire to express my joy in living, to affirm my faith with others, to dedicate my life more fully to the Christian way?

____(9) Do I help to create an atmosphere of worship by my attitude of reverence, sincerity, and thoughtful attention?

____(10) Do I try to get the central thoughts of the sermon and to think over the facts and problems presented?

____(11) Do I get a feeling of the historical continuance of the worship of God and of the age-old quest for the best ways of life?

____(12) Do I listen to the organ music and choir selections with a purpose and desire to appreciate and to respond to the rhythm, harmony, and beauty of music?

____(13) Do I show friendly attitudes to others in a service and do I find opportunities for making helpful contacts with others in my church and community?

____(14) Does the offering seem an opportunity to share in support of Christian ideals and the quest for truth?

____(15) Do I face frankly my problems and shortcomings and the needs of the church and the world, and set myself with new purposes as a consequence of my worship experiences?

Add up your score. How do you stand? Examine each point and see where you want to improve. What will you do?

VI. Self-study on Worship

Name_____ Church_____ Date_____

Age_____ Grade in school_____ Position in church_____

Check with an X in each space which describes you. The answers will be summed up, but no individual will be identified. Write freely. Ask your leader any questions after all have finished writing. This is not a test but will supply information for your leader in planning worship services.

I attend worship in	Regularly	Frequently	Never	Willingly	Unwillingly
Church School					
General Church A.M.					
Young People's Society					
_____					

I participate	Usually with interest	Usually half-heartedly	Usually with reverence	Often carelessly
In group singing				
In responsive parts				
By listening to prayers				
By praying myself				
By listening to address				
By sharing in discussion				
By giving some offering				
By thinking of God and my duties				
By friendly sociability				

I attend worship because	Church School	General Church	Y.P.S.	Other service
My parents want me to go				
I have a habit of going				
I feel my duty to God				
I find it helpful				
I have friends who go				
I have a job there				
_____				

Worship means to me

_____ Prayer to God, who is very real to me
_____ Meditating on great, beautiful, and wonderful things in life
_____ Feeling thankful for privileges I have
_____ Listening to teachings of the Bible
_____ Acknowledging shortcomings and purposing to do better
_____ Singing praises to God and feeling happy in relation to Him
_____ Listening to a talk that shows my duty to others
_____ Following a service set by my church
_____ Reverence toward God and good will toward my fellow-men
_____ _____

My idea of God involves ideas like those checked (check in order 1,2,3,4,5 as the ideas seem most descriptive of God to you)

___ The Ruler of Nature
___ The Spirit of Love
___ The heavenly Father
___ The Determiner of Destiny
___ The Creator and sustainer of Life
___ The Trinity— Father, Son, Holy Spirit
___ The final Judge to whom all are responsible
___ The One who hears and answers prayers
___ A Power greater than we are
___ Like Jesus Christ
___ The personality-producing force in the universe
___ A myth
___ The name for an ideal
___ The personification of our best ideas
___ There is no God
___ _____

I regard	Important for worship	Unim-portant	Difficult to understand	Varies greatly in value to me
Belief in God				
Preaching				
Bible readings				
Jesus teachings				
Symbols				
Church membership				
Discussions of religion				
Good music				
Right atmosphere				
Well-organized program				
Good church building				
_____				

A Good Worship Service makes me:

Usually	Some-times	Never	
			Feel that God is real and I may co-operate with him
			Pray with sincerity and benefit
			Thrill with joy in the greatness of Life
			Feel that I have power to do things worth while
			Try to solve my problems instead of dodging them
			Feel like treating others by the Golden Rule
			Feel overwhelmed and somewhat depressed
			Try to live better in everyday duties
			Feel I want to get away alone to think
			Feel that religion is terribly confusing
			Feel more sensitive toward human needs
			Feel my responsibility toward the church
			Feel I'd like to be a good religious leader
			Feel confidence in the future of human progress
			Feel spiritual resources for my own needs
			Feel the hopelessness of realizing many ideals
			Believe more strongly in God and the good way of life

Effect of worship on God (check those statements with which you agree)

____ It permits God to do for us what he feels we need
____ It affects God like it might any superior Person
____ It does not affect God but may affect us if we believe in what we do
____ It is like a radio—we tune in, and God can speak to us
____ It depends entirely on the sincerity and spirit of the worshipers
____ Nobody knows, but we can trust God to do his part

VII. Rating Scale for a Worship Service

Date_____ Place_____ Nature of service_____

Leader_____ Theme_____

Hymns_____

Special music_____ Theme_____

Other features_____

Instructions

As soon after the service as possible make your ratings on this scale. Add what comments you will to help a reader understand why you give the ratings you do on each part.

Example 10 people checked a service. Their different checks on Question III were as shown below.

Sense of the presence of God

✓ ✓ /// /// ✓ ✓

Not felt at all — Uncertain — Felt distinctly in whole service

Each made a different comment explaining why he checked as he did. On one service you might check in one place and in another service you would check quite differently. Give your reaction for this one service you have just participated in.

I. Service compares with others of similar kind

Much better — Average — Much poorer

Comment:_____

II. My readiness for the service

Eager for spiritual help — Indifferent — Quite unready

Comment:_____

III. Sense of the presence of God

Not felt at all — Uncertain — Felt distinctly in whole service

Comment:_____

IV. Effect on faith and purpose

Strengthened — Nothing important — Confused and weakened

Comment:_____

V. Social attitudes experienced

Unsocial — Mild interest — Socially stirred

Comment:_____

VI. Address

Practical, inspiring | Unimportant | Impractical irritating

Comment: _____

VII. Special music

Inspiring | Mildly pleasing | Depressing irritating

Comment: _____

VIII. Fellowship in the service

Unpleasant | Indifferent | Very satisfactory

Comment: _____

IX. Memorable experiences

Disagreeable | Commonplace | Superior

Comment: _____

X. General effect of service

Glad I came | Indifferent | Disappointed regret coming

Comment: _____

VIII. Self-study of a Worship Service

Date_____Church_____Worshiping group_____

General theme_____Leader_____

Number present____Outstanding parts of service_____

_____

(Attach the form of service if such is available.)

Facts about person rating this service (check ✓ as item refers to you)

Age: Under 18____, 18-25____, 25-45____, 45-60_____, over 60_____
Sex: Male____Female____
Occupation:_____Of what church a member_____
Habit of attendance at worship: Regular___Half-time__Irregular___
Visitor___
Did you know you were to answer questions on this service?
Yes___No___
Had you read over this form before you attended this service?
Yes___No___
Why did you attend this service? Regular___Special___Willingly___
Unwillingly___
Did you keep any record or make notes during service? Yes___No___

Directions for Rating

Fill out form as soon as possible after service. Read the whole questionnaire before starting. Then take one question at a time, give it a rating and tell why you rate it as you do.

Scale

Very unsatisfactory experience _____ Very satisfactory experience

-3 -2 -1 0 +1 +2 +3

Example

+2 Could you hear the speaker and understand him?

Comment: I put rating at +2 because speaker was easily understood though he might have spoken louder to advantage.

If the rating had been -2, it would have meant a poor speaker, considerably below the average; if it had been 0, it would have indicated about average, neither worrying you nor giving you satisfaction in his manner of speaking; if rating +3, it would mean an exceptionally clear speaker.

Rate each experience in the service on which you are questioned putting a number in front of each statement to indicate your rating and giving a reason for your rating. Remember positive numbers indicate degrees of satisfactory experience, negative numbers degrees of unsatisfactory experience, while 0 is an average colorless experience giving no special satisfaction or dissatisfaction.

If you have difficulty in answering any question, leave it until you have answered the others, then at the end go back and answer the best you can the ones left over.

Self-study

Very unsatisfactory experience ——— Very satisfactory experience

-3 -2 -1 0 +1 +2 +3

Mark each experience by the number which best indicates how you felt in this particular service. Negative numbers are unsatisfactory and positive satisfactory.

Rating

____ 1. As you made ready and came to this service did you have favorable preparation for worship?

Favorable factors were_____

Unfavorable factors were_____

____ 2. Did anything distract you or were you able to worship quietly, reverently, and thoughtfully?

Distractions were_____

Helpful conditions were_____

____ 3. How did this service compare with your usual worship service?

Differences liked_____

Differences disliked_____

____ 4. Did God seem a definite reality affecting your life and others?

Satisfactory in_____

Unsatisfactory in_____

____ 5. Did the sermon (or address) give you inspiration, aspiration, intelligent support, and general help needed for high worship?

It made me feel_____

It caused me to think of_____

____ 6. Did the service awaken any special purposes or quicken any resolutions?

It made me_____

____ 7. Did the hymns permit you to express feelings of faith, hope, gratitude, or other worshipful response?

I liked_____

I disliked_____

____ 8. Did you get any release from depression, any needed buoyancy, or sense of spiritual resource which you needed?

I was helped by_____

I was depressed by_____

____ 9. Did the service seem to be a vital touch with cosmic forces, and above pious platitudes?

I felt that_____

____10. Did the Scripture reading serve any real value, causing you to have a sense of historical continuity in religious truth, or revealing some significant experience helpful to worship?

That which I remember is_____

____11. Did the service cause you to feel identification with a great Christian movement?

I felt that_____

____12. Did the offering seem an opportunity for worshipful expression?

I gave because_____

I did not give because_____

____13. Did the prayers voice your thoughts and attitudes and relate you to divine resources?

They made me feel that_____

____14. Did you feel a unity in the service and a cumulative effect in it, or was it a series of unrelated experiences?

My impression was_____

____15. Did the organ music (or other special music) give you any worshipful uplift, peace, or thrill?

It made me_____

____16. Did the architecture of the room aid or hinder you in worship—the structure, symbols, associations, etc.?

I noticed_____

____17. Did the service bring you into closer relation with your fellow-men and develop any social feelings and attitudes?

The effect was_____

____18. Did the service as a whole do you good and make you glad you came?

The chief value was_____

____19. Did you feel that many others were worshiping and that the total effect was undoubtedly a good service of common worship?

I felt that_____

____20. Did the leader's attitude help you to worship?

It made me_____

Other Comments on the service as a whole, or on any part, or on any conditions.

_____

_____

_____

IX. A Self-study of Holy Communion

The following form is intended to help a group of persons compare their experiences in a particular Communion Service. By such a self-study and comparison of ratings it is possible to understand one another better and to work co-operatively for the best conditions for participation of the Communion. Many young people have problems which they cannot state to others but which might be revealed in a summary statement of findings.

Mark each statement by a letter which indicates how you felt in this service in which you have just participated. Then make a brief statement of your experience in the particular part of the service you have rated.

Very satisfactory experience A B C D E F G Very unsatisfactory experience

D represents about average experience and each letter to the left is a definitely satisfactory experience, A is an exceptionally satisfactory experience. So likewise the letters to the right express degrees of unsatisfactory experience.

Rating

____ 1. Were all the surroundings as I entered conducive to worship?

Distractions were_____

Helpful conditions were_____

____ 2. Did my opening private devotions have much thought or meaning?

I felt that_____

____ 3. Did the way in which the priest opened the service help me to worship?

It made me feel_____

____ 4. Did the preparation help me to feel right toward God and my fellow-men?

I felt that_____

____ 5. Did the Epistle and the Gospel reading cause me to see or feel anything helpful for my worship?

The part I remember is_____

____ 6. Did the recital of the Creed make me feel that I was expressing my own faith?

I felt_____

____ 7. Did the offering seem an opportunity for worshipful expression?

I gave because_____

I did not give because_____

____ 8. Did I share in all parts of "Prayer for the Whole State of Christ's Church"?

I took part in_____

____ 9. After the Confession did I feel a sense of forgiveness?

I felt better in regard to_____

But_____

____10. Did the service help me to master any specific faults?

I feel more able to_____

____11. Did the sense of the presence of God give me a feeling of my own worth?

I felt_____

____12. Did I realize better God's relationship to man because of the celebration of the Communion?

My attitude_____

_____

____13. Did the partaking of the elements make me feel differently?

I felt_____

_____

____14. Did I feel a growing experience in the worship, reaching a satisfying climax, and continuing as an inspiring feeling? Or was there a "letdown"?

The climax was_____

_____

____15. Did the sense of the presence of God seem real?

It was most real_____

____16. Did the service as a whole do me good and make me glad I came?

It made me feel that_____

_____

This rating scale has been used by various groups of Episcopal faith and has proved very revealing. It was developed by a number of leaders and refers to the parts of the service which seemed to them most meaningful.

The following summary of checking by a group of twenty-four persons who had just participated in Communion is illustrative of the differences in attitudes which even a select number of leaders may have. In groups of young people the ratings have had a much larger range of differences.

	A	B	C	D	E	F	G
1...	6	10	3	5	0	0	0
2...	8	6	5	0	2	1	0
3...	19	5	0	0	0	0	0
4...	8	7	1	3	1	0	1
5...	5	3	7	2	0	0	1
6...	8	5	3	3	1	1	1
7...	6	4	4	1	1	1	2
8...	6	7	6	0	0	1	1
9...	5	8	3	4	0	0	1
10...	8	6	2	1	1	1	1
11...	4	8	2	2	2	0	1
12...	8	8	2	1	0	0	0
13...	8	7	1	0	3	0	0
14...	8	11	2	1	0	0	0
15...	9	8	1	2	0	0	0
16...	17	4	0	2	0	0	0

It will be noted that there were omissions in checking in several instances. This is inevitable for some find it much more difficult to rate certain experiences than others. The reasons for rating vary greatly.

The form might be modified in several ways to discover attitudes and reactions in various phases of the Communion observance.

X. A Study of a Worship Service

Date_____ Church_____
General theme_____ Leader_____
Number present_____ Group_____
Of what church, if any, are you a member?_____
About how many Sundays in the past year have you attended church?_____
Boy or girl_____ Age_____

1. What in this service were you not familiar with?_____
2. List the things you liked in this church service_____
3. What was there in the service that distracted you?_____
4. What was there in the service that helped you?_____
5. Which of the hymns or what lines of the hymns do you remember?_____
6. How did the organ music affect you?_____
7. How far did you share in the prayer?_____
8. What do you remember about the Scripture reading?_____
9. What do you remember about the sermon?_____
10. In what ways did the service make you want to live better?_____
11. What did you think about God during this service?_____
12. How far did this service help you to solve any personal problems?_____
13. How far did this service help you to think more clearly on great social problems?_____
14. Is this the kind of service that makes you glad you came?____
15. If not, how would you change it?_____

Note.— In using this form it would be wise to use both sides of the sheet and to give plenty of space for answers.

XI. Music in Worship

This analytic schedule would serve several purposes:

1. To help a minister and his musical committee study a local situation

2. To help a group of musical leaders study the possibilities of music in worship

3. To provide a basis of conference with a group of young people interested in improving their worship services

4. To guide a part study of a larger investigation into the methods and materials of worship

It involves both observation and interview. In observation two or more persons should report on each item and compare notes and appraisals. On any particular part of the study further analysis might be needed to get composite ratings, or judgments. In interviews likewise a more detailed analysis may be necessary to get specific statements on different factors. This schedule is intended to break open an area that needs much more detailed study but for which few people are ready. A preliminary investigation should make persons sensitive to possibilities in more refined and exact measures.

Norms may be developed as studies are multiplied and data are gathered relative to different practices and purposes. Judgments may be compared and majority opinions may be gathered from any number of judges of specified experience and training that one may wish to consult.

The following schedule is intended to aid in an analytic study of the musical factors in worship services. One should select from this comprehensive list those items which relate to a given situation. After careful observations and written reports a conference of leaders should serve to evaluate the musical factors and to plan for any changes which might seem desirable.

Physical Conditions

1. Is arrangement of room as satisfactory as possible for all concerned, for worship setting, for effective leadership, for acoustics, for aesthetic effects? Consider possibilities of different settings for different groups.
2. Is the instrument in good repair, good tune, and adequate for needs?
3. Are the hymnals the best obtainable? Are there sufficient books for all? Are they in good condition, well taken care of, placed conveniently, and well distributed?
4. Are there provisions for special music-books, for choir, for age groups, for social occasions?

Personal Factors

1. Does the minister show intelligent interest in the music, in selection of hymns and special music, in conference with organist and choir leader, in relation to leaders of departmental and group worship?

2. Do the choir leader, organist, and other participants in the musical parts of the service show appreciation for and interest in the whole service and experience of worship? Should any habits or attitudes be changed to get better effects?
3. Is the music suited to the capacities and abilities of the participants, choir, congregation, group, or special contributors?
4. Is leadership, or special music, given without undesirable intrusion of personalities involved? Is the end point worship and not merely artistic production?
5. Is the service free from laudation of musicians, from overdirection of the congregation, and from comments irrelevant to the purposes of worship?
6. Is a gowned choir or robed organist or choir leader desirable? Are personal differences and peculiarities less noticeable with such?
7. Is there evident desire to have well-skilled persons to furnish and direct the musical items?

Philosophy and Psychology Involved

1. What does the music add to the service of worship? What are the expectations? Can the minister, organist, choir leader, or group leader state the general and specific purposes of music in worship?
2. What education in music is needed by congregation, choir, or other contributors? What education in worship is needed to make music an integral part of worship? Would an analytical demonstration of the values and possibilities of music be valuable if given by a capable musician interested in its place in worship?
3. How is music used to produce moods, to arouse attitudes, to develop co-operative responses, to provide opportunities for meditation? Are the regular services planned to use music for such ends? Are any special musical services planned for particular outcomes?
4. Do musical selections allow for differences in appreciations, in skills, in emotional reactions? Is there a fair balance between intellectual and emotional phases of the worship service?
5. Does a year's program show sufficient variety in hymns, tunes, types of music, and possible kinds of musical experiences in worship?
6. Is the Order of Service planned well so that the musical items are well placed? Could anything be added or eliminated to the improvement of the service?

Content of Hymns and Choir Selections

1. Is the poetical quality of high order? Is there deep human feeling or superficial sentiment? Would a person trained in English construction feel the poetical expressions worthy of the theme?
2. Are the world-view, ethical note, and inherent philosophy consistent with the message of the sermon and general beliefs of the congregation? Where archaic symbols and expressions are used are choir and congregation taught how to compromise with forms and yet preserve sincerity and reality in worship?

3. Is there sufficient interpretation of hymns, responses, special music, which are regularly used, to cause the participants to have vivid and meaningful imagery in their use? Are both feelings and intelligence given guidance in worshipful musical expression?
4. Is the theological expression of the hymns and special music in keeping with reality and functioning of God, Jesus, and the Holy Spirit? Are attitudes expressed toward the divine in keeping with belief in human powers and responsibilities?
5. Are the sentiments virile, realistic, and stimulating or do they tend to be merely emotional effervescence?

Musical Structure and Quality

1. Is the music in each selection suited to words and ideas, able to express and illuminate the theme, and likely to stimulate worshipful attitudes?
2. Do the hymn tunes have interest and variety without too technical construction?
3. Should both the untrained musical person and the trained be able to enjoy and profit from the musical phases of worship?
4. Is there any danger of secular associations destroying the worship value of any musical selection?
5. Are the congregational hymns such as to invite hearty, unified, and dignified expression of emotional and worshipful attitudes?
6. Would a skilled musician be satisfied with the qualities of the music, in the right use of counterpoint, chromatics, harmonics, curves, and balance?

Rendition

1. Is there desirable economy in artistic embellishments? Is there a dual objective to show worthy skills and to maintain worshipful attitudes? Does the musical rendering add to the beauty of holiness?
2. Is there a contagious spirit of worship and good fellowship realized through the music and congregational singing?
3. Does the participation show the effects of adequate training, in musical skills, interpretation of themes, group singing, selection of tunes, and discrimination in materials and equipment?
4. Were hymns and special music sung as if emotions were desiring free expression? Was there right tempo for the spirit of the words? Were words and attitudes clearly expressed? Was there evident enjoyment in the musical experiences?
5. Did the mechanics of the music, or direction of the music, interfere in any way with the ends sought?

Sampling Test

1. Take five hymns frequently sung in your church. Ask several persons, young and old, to tell you what they mean to them, what expressions they do not understand or like, what parts they do like, and what the tunes do to them.
2. Take any choir selection and ask similar questions of representative persons.
3. Ask several persons in advance to study the organ music, to differentiate between selections, and to tell you what they feel this music did in the worship service.
4. Ask persons to compare and contrast the music of one church with that of another. See if they can discover the factors which add to worship and those which detract.

XII. Questionnaire on Prayer

Personal Information: _____

1. In not more than thirty-five words state what prayer means to you.

2. What differences are there between the way you like to pray and the ways other people pray in your home or church?

3. Why do people pray?

4. At what times and under what conditions do you pray?

5. In what ways have your prayers been answered? Tell your experience.

6. What values do you find in praying?

7. State what you like about these different kinds of prayer:

   a) Prayer by a leader
   b) Prayer by a teacher
   c) Prayer by one of your own group
   d) Prayer that is read
   e) Prayer that is prayed without preparation
   f) Guided meditation with suggestions for praying
   g) Sentence prayers
   h) Silent prayer with music
   i) Silent prayer without music
   j) Prayer recited in unison (as the Lord's Prayer, or prayer poem)
   k) Prayer which is sung by a soloist
   l) Prayer which is sung by the whole worshiping group

8. Write a short prayer that might be used in your department, keeping the thought on two central things:

   a) Desire for better personal and individual life
   b) Desire for a better world in which to live

Note.— In using the form, give plenty of room for answering questions. Under "Personal Information" ask for name, age, church attendance, or as desired.

XIII. A Co-operative Study of Prayer

In order to guide your pastor and the leaders of our young people's work in building worship programs, in planning for study group lessons on prayer, and in arranging conferences on the problems related to prayer and worship, you are asked to answer the following questions. We believe you will find this co-operative method of thinking about prayer interesting and stimulating.

Write freely for no one will try to individualize the answers. If you have questions you would like discussed, put them at the end of this question sheet or ask your pastor. Nearly everyone who does thinking these days has plenty of problems.

Prayer Habits (check the words which indicate your practice)

1. Say memorized prayers __daily __weekly __occasionally
2. Pray in my own words __daily __weekly __occasionally
3. Listen and pray with others __daily __weekly __occasionally
4. Go to church for prayer __regularly __occasionally
5. Share in family prayers __daily __weekly __occasionally
6. Say grace before meals __regularly __occasionally
7. Pray when in special need __frequently __occasionally
8. Use devotional book or paper as aid in private devotion __regularly __occasionally
9. Meditate without formal prayers __regularly __occasionally
10. __Pray only when alone __Pray only when with others __Pray any time
11. __Never pray myself __Seldom listen to others pray
12. __Write prayers __Pray spontaneously in meetings
13. __Vary greatly in prayer habits

Prayer Training and Guidance

1. Taught to say prayers at home __before 7 yrs. __between 7 and 12
2. Taught prayers in church __before 7 yrs. __between 7 and 12
3. Given guidance in preparing prayer for meetings __once __several times
4. Given guidance in camp or conference __once or twice __several times
5. Minister instructed a group __once or twice __several times
6. Class discussion on prayer __once or twice __several times
7. Helped by friends __once or twice __several times
8. Have read books on prayer __once or twice __several times
9. Have studied written prayers __once or twice __several times

Familiarity with Written Prayers (check words indicating your experience)

1. Know only prayers of my own denomination, __Yes __No
2. Have seen different worship services and prayers, __one or two __several
3. Have used written prayers in preparing for worship services __once or twice __several times
4. Have used written prayers for private worship __once or twice __frequently
5. Have used __devotional books __books of prayers __hymn prayers __poetry __biographical reports of prayers __periodicals __special booklets __Biblical prayers

Kinds of Prayers Found Most Helpful (check words indicating your preferences)

1. In church prefer __familiar prayers __new, for the occasion __short __fairly long __both kinds
2. In private prefer __one or two familiar __new expressions of prayer __poetry __prose __both kinds
3. Prayer hymns __usually helpful __seldom meaningful
4. Spontaneous prayers of a leader __usually helpful __seldom helpful
5. Times for silent prayer __usually helpful __seldom helpful
6. "Lord's Prayer" __usually helps me __seldom think of its meaning
7. Ritual prayers __usually thought through __seldom think of meanings
8. Prefer prayers __at beginning __at end __in middle of service
9. Sentence prayers __usually helpful __usually have little meaning
10. __Like different prayers at different times

Times and Places for Prayer (check those with which you agree)

___ 1. I can find God anywhere and can pray equally well anywhere
___ 2. I find prayer in church more helpful than anywhere else
___ 3. I pray best when alone in a beautiful place of nature
___ 4. Prayer is most real when I am in great need, no matter where I am
___ 5. I never find prayer satisfactory when I try to reason things out
___ 6. I need quietness and time for preparation
___ 7. I pray best after I go to bed and have time to think
___ 8. I pray best after reading the Bible
___ 9. I pray best after reading a book of devotions
___10. I pray best at regular times
___11. I pray best when I do not try to follow any set practice or time
___12. I like the special hours for prayer when special prayers are prepared
___13. I pray when I feel an overwhelming sense of gratitude
___14. I vary greatly in my desire for and practice of prayer

Meaning of Prayer for Me (check A agree, PA agree in part, X do not agree)

___ 1. Prayer is direct communion with a supernatural God to get specific help
___ 2. Prayer is a mystical experience of divine relationship
___ 3. Prayer is meditation upon spiritual needs and resources
___ 4. Prayer is an attempt to adjust one's self to the laws of the universe so as to gain better personal and social life
___ 5. Prayer is merely autosuggestion
___ 6. Prayer is magic and superstition
___ 7. Prayer is sometimes very real and sometimes quite unreal
___ 8. Prayer always means thinking of God and relation to his way
___ 9. Prayer does not necessarily mean thinking of God
___10. Prayer is any statement of high purpose and desire
___11. Prayer never changes God's ways but may change our ways
___12. Prayer is like tuning in on a radio. It gives us a chance to work with God, to understand his laws and to use them
___13. Prayer is like talking to a friend; sometimes you have happy, satisfactory relations, and sometimes you do not
___14. Prayer is primarily thanksgiving to God and acknowledgment of our duties toward him

___15. Prayer is primarily an attempt to understand and appreciate God and his way
___16. Prayer is listening for God's voice

Effects of Prayer (check those statements with which you agree)
___ 1. I pray in faith and expect a reasonable answer from God
___ 2. I have had specific answers to prayer in times of need
___ 3. I know where prayer has definitely helped other persons
___ 4. If I were sick, I would want persons who believed in prayer to pray for me
___ 5. If I asked God for help in financial need, he would help me
___ 6. I do not expect material answers to prayer
___ 7. I meditate and gain strength by new appreciation of spiritual resources
___ 8. I always feel the presence of God when I pray in faith
___ 9. Sometimes I feel that prayer makes a difference with God and helps me, and sometimes I do not feel satisfied with the reality of prayer
___10. I think people have to answer their own prayers
___11. I believe that answers depend upon the way one prays and what one prays for
___12. I believe that, if I ask anything in Jesus' name, God will answer

To Whom I Address Prayer
1. I address my prayers to, __God __the Father __the Eternal Spirit __Holy Spirit __God of Love __God of Justice __Almighty God or usually_____
2. I address my prayer to Jesus, __as frequently as to God __sometimes __as Son of God and mediator with God
3. I address my prayers, __to the group I am praying with in public __to myself when I pray privately

Change in Prayer Attitudes (check where you agree)
___ 1. I say much the same prayers as I learned when a little child
___ 2. I have radically changed my prayers in recent years
___ 3. I have given up the regular practice of prayer in private
___ 4. My faith in God's answers to prayer have not changed since childhood
___ 5. My faith in God's answers to prayer have changed greatly in recent years
___ 6. I believe one should expect both material and spiritual results from prayer
___ 7. I have gradually changed my expectations from prayer
___ 8. I have different but certain expectations from prayer
___ 9. I have a growing interest in the study of ideas of God and prayer
___10. I used to like talks about God and prayer but do not now
___11. I shift up and down in my faith in God and prayer
___12. I am religious but have few formal habits of prayer or devotion

Experiences Which Have Affected My Faith and Practices (check where you agree)
___ 1. I have been disappointed in not getting answers to specific prayers
___ 2. A definite answer has strengthened my faith in prayer
___ 3. A study of science has changed my expectations in prayer
___ 4. Perplexing problems have made me skeptical about the value of prayer

___ 5. The example of some friends has strengthened my faith
___ 6. The influence of irreligious friends has made me careless about prayer
___ 7. I have felt too busy to bother about regular devotional practices
___ 8. I have gradually grown careless about religion because I have not found much of interest in it
___ 9. I have found new ideas of religion which enrich my life without the old forms and observances
___10. I have a deeper regard for God and prayer since a serious accident
___11. I have more concern for faith and practices of religion since a serious sickness
___12. The death of a dear friend has made me more thoughtful about God and prayer
___13. The teaching of my parents (one or both) has steadily influenced my faith and practices

___ _____

XIV. Attitude toward Prayer

The following statements represent many different attitudes toward prayer. Express your own attitude by putting a letter before each statement below

SA If you strongly agree and like such a statement
A If you agree in general but might have some reservations
U If you are uncertain as to the meaning of the statement or if your own attitude varies so that you are uncertain what you believe
D If you disagree in general even if something might be said like this
SD If you certainly disagree and react strongly against such a statement

___ 1. Any intelligent person should believe in prayer
___ 2. If one expects to be successful, one should pray regularly
___ 3. The results from prayer depend entirely on one's faith
___ 4. I would rather trust a man who prays than one who does not
___ 5. The almost universal practice of prayer is proof for me that there is a God and that prayer has value
___ 6. Children should be taught prayers even before they can understand them
___ 7. One should always pray in the name of Jesus if he expects God to answer
___ 8. Every noble aspiration should be regarded as prayer
___ 9. It is impossible to be a good Christian if one does not pray regularly
___10. Prayer is the best way to keep one's mental health
___11. One should pray before making any important decision, or undertaking any important task
___12. The more intelligent one is, the more he should profit from prayer
___13. Whatever we ask God gives us what is good for us
___14. To depend upon God answering prayer is to tend to reduce one's efforts
___15. God is always at hand to help him who prays in faith
___16. No one can be certain about God or prayer
___17. Prayer can never be more than autosuggestion
___18. Prayer to a personal God is natural for a child or adult
___19. One must confess his sins if he expects God to be friendly toward him
___20. The prayers of a minister (or priest), or some religious person, are more effective than those of the ordinary person
___21. Prayers in a church are more effective than anywhere else
___22. If an intelligent person prays, he is a hypocrite
___23. Prayer is meditation and does not involve asking for anything
___24. Prayer is an attempt to work magic
___25. In times of sickness or accident a good doctor is better than any prayers
___26. Prayer is like poetry, the expression of feelings rather than exact ideas
___27. Prayer is a superstitious relic of prescientific days
___28. Prayer is an uncertain act but a safety measure one should not neglect

___29. It is dangerous to be irreverent about prayer
___30. Prayer is a good habit but its working is hard to explain
___31. Whatever one thinks about God, prayer is trying to get right adjustment to one's universe
___32. Those who pray try to get God to do things they should learn to do themselves
___33. The saying of Jesus, "If ye shall ask anything in my name, that will I do," is a guaranty that Jesus will answer prayer
___34. God and Jesus are one, and it is right to pray to either
___35. One should pray and continue praying until he finds faith and an answer
___36. Prayer should be a time for reflection in the light of one's highest sense of values and resources
___37. Everyone needs to take time to keep his life rightly adjusted to his fellow-men and to the divine (or underlying laws of the universe)

XV. Analysis of a Prayer

Read the prayer on the following page and think carefully of its meaning and of the attitudes expressed therein. After you have written your answers to the questions below, your leader will sum up the answers and discuss the meaning of prayer and how to express ourselves in prayer.

1. What ideas of God does this prayer suggest to you? How real are they?

2. In what ways does this prayer suggest that man and God work together?

3. Consider whether this prayer asks God to do something, or reminds those who pray together that God has done much and we should do more. Give examples.

4. Discuss to what degree this prayer stirs such attitudes as: faith in God, reverence toward God, love toward God, love toward one's fellow-men, humility and confession of sins, desire to live more worthily, inspiration to live better, personal purpose, social purpose.

5. To what degree does this prayer make you think of specific blessings to be thankful for, of specific shortcomings, of specific purposes, of specific values in religion?

6. In what ways is this prayer different from many prayers? Indicate what parts and forms of expression you like and what you would change?

7. What in this prayer might stimulate people to feel the realities of religion and to meditate upon religious ways of living?

8. What in this prayer might cause people to feel they could live better and would try to do so?

9. Discuss whether you believe this prayer would do what a prayer for a morning service should do, for the varied lot of people who attend.

Morning Prayer

Thy Spirit, O God, is in our midst as we contemplate the wonders and mysteries of life, and as we meditate upon the resources which thou hast given to man. We bow in humility, reverence, and thanksgiving, realizing the privileges that may enrich our lives if we are ready to receive them. Thy spirit touches our spirits and we feel the quickening of the Eternal; we feel that we have a part in the building of a great world-order; we feel that life has an ever enlarging meaning and significance. We confess with deep regret our frequent shortcomings, our selfishness and shortsightedness, our failures and lack of constancy, and we set ourselves anew to overcome our weaknesses and to find a better life in harmony with thee. In this time of meditation and consecration we seek a deeper understanding of the underlying realities, of the laws which support man in his upward climb, and of the thrilling possibilities when man becomes a co-worker with God in the creative processes of everyday life.

We are thankful for this place and time of worship, and for the hallowed associations which bind us to the great souls of the past. As we worship we are conscious of those of every race and clime who bow before thee this day seeking the truths and comforts of religion, in the midst of the confusion and problems of a disordered world. We are thankful for the capacity to think and to evaluate the passing experiences of life, for in large perspective our fevered minds are quieted and given due poise and calm. We are glad for retentive memories in which the rich treasures of many happy times and pleasant scenes are stored for continual enjoyment. We would cast out all that is mean and sordid, that is unclean and unlovely, and we would fill our minds with the best of past and present that we may move ahead steadily to ever greater satisfactions. We would prove our worthiness to think and work with the Creator and Inspirer of mankind, and so we are ready to meet the tests of life which reveal its deepest meanings. May we not shut our eyes or ears to the lessons that are multiplied in the constantly changing experiences of the passing days. We would seek that higher way which gives a steadiness and buoyancy, a faith and love, which transforms the commonplace and glorifies maturing age.

May the ministry of this pulpit, the fellowship of this people, the family life of the members of this congregation, and all the social relations of those who worship here, be such that the Christian way is revealed and faith in the abiding truths of religion is increased. May each help the other, and together may this people bear witness to righteousness and to the power of social ideals. May each in his individual longing find satisfaction, inspiration, and peace. In the spirit of the Christ and of those who have sought to carry forward his gospel of transforming love, we make our prayers, and wait in meditative silence. Amen.

V

STUDIES OF THE CHURCH

There are four forms for measuring results of experiences in the church, knowledge of the church, appreciation of its functions, and attitudes toward it.

I. Review of Church Experiences of High-School Seniors
This is a questionnaire to be used as an exploratory instrument. It uncovers many important types of experience stated in the language of older boys and girls. If desired, a check list of questions may be organized later to discover the reactions of a whole group to the most representative statements of individuals in the group.

This questionnaire aims to find out what these Seniors think church experiences have contributed to their growing sense of worth, their philosophy of life, their social outlook, and their aesthetic refinement. If given to the more advanced members of a number of different churches, it reveals some of the significant types of experience to which churches may well afford to give attention.

There are no right or wrong answers to such an inquiry, for its purpose is merely to find the variations in experience. Yet such findings may give significant measures of both individuals and of the church.

II. Functions of the Church
This series of questions is planned to cause Seniors in high school to evaluate their relation to the church, to see how well they understand the major values of a church in society, to consider what the church does to influence their conduct, and to lift out concrete data by which a meaningful appraisal may be made.

The results of such an inquiry not only should give leaders a basis for estimating the appreciations of Seniors but should also help Seniors to formulate a better measure of the values of the church.

A summary of answers showing similarity and difference in responses may be made in any sized group, while in larger studies percentages of like response and graphs of varied differences may be made.

III. Knowledge of the Church
This is a completion type of test. The answers are given on page 54. It is a rough sampling and is illustrative of how such a test may be organized. It may be modified to test the particular body of knowledge which a given group in

a particular church may be expected to have. Because of the wide variations in church experience it is difficult to construct any one test which might be a fair measure of intelligent acquaintance with churches in American society.

The most common type of scoring is to allow one point for each right answer.

IV. A Scale for Measuring Attitude toward the Church
A full description of the method by which this scale was constructed is to be found in Measurement of Attitude by Thurstone and Chave.

Complete directions for using the scale are attached. The scale may be divided into two parts if desired, each of twenty-three statements.

In Religious Education, April, 1928, there is a report of the use of a similar scale and graphs of distribution of attitudes of different groups.

I. Review of Church Experiences of High-School Seniors

A church, like any other institution, makes progress as it regularly reviews its accomplishments and tries to improve on its program in specific ways. A number of high-school Seniors are being invited to help think over what opportunities this church is giving young people and what changes it might make in its program to more effectively meet their needs. The experiences and judgments of high-school Seniors will be of distinct value if carefully given.

Write a paragraph or more on each question, numbering your answers according to the question answered.

1. What experiences in this church (not at home or school or anywhere else) have caused you to feel the possibilities in your life and caused you to want to live up to your best?

2. What kind of experiences, if any, have tended to cause you to lower your ideals? To give up trying to do your best?

3. What religious ideas do you find most helpful in organizing your philosophy of life and getting good working principles and standards?

4. What religious ideas do you find difficulty in accepting or confusing in relation to other ideas that you have?

5. What do you regard as the chief values of religion in its varied teachings and practices. What are the most important teachings which the church is giving as far as young people are concerned?

6. What kind of teachings or other experiences in this church have tended to make you more generous toward other people, more social in your attitudes and interests?

7. What kind of activities in this church show the true Christian spirit of love?

8. In what kind of acts or attitudes do you feel the Christian social spirit is lacking?

9. What experiences or teachings in this church have tended to make you more interested in current social problems, like war, unemployment, crime, etc.? What is the church doing to make things better in which young people can help?

10. What experiences in the church have tended to make you more refined in your interests, in your speech, or in your conduct?

11. What interests in art, literature, music, drama, or other aesthetic things have experiences in this church developed in you?

12. What has religion done to add to your joy of living?

13. What experiences in this church have tended to make you fearful, or worried, or hopeless?

14. Give illustrations as to how ideas of God or Jesus, or any religious practice have tended to make you live better.

15. What do you feel is the chief value of this church in this community as far as young people are concerned?

II. Function of the Church

Questions for High-School Seniors

A church, like any other institution, operates best when it frequently reviews its activities, evaluates them, and finds better ways of doing its work. As a Senior in high school who has been related to this church for a number of years, we invite you to state some of your experiences in this church. It may be a little difficult to say just what you want to say, but, if a group of Seniors will co-operate in this, we can get some significant reactions. Seniors are coming to the age of responsibility in the church, and they should be interested to think these things over with one another and with leaders. Write freely, for no one will try to identify your answers. They will be put together and discussed later as a whole. You may discover then how many others have ideas like you and how many are different.

Write a short paragraph on each question. Number your answers according to the questions answered. Try them all, even if you must write briefer statements on some than others.

1. What do you feel has been the chief contribution of Christian churches to society as a world-wide movement continuing through twenty centuries?

2. What is the main contribution of the churches of this community to the needs and welfare of the community?

3. What is the chief value of your own church to this community? Give definite illustrations if you can of its value to individuals and to the life of the community as a whole.

4. Tell how long you have been in this church and what you have done to further its main purposes? Give specific instances where you feel your influence has counted.

5. Tell what experiences in this church you like best now that you are a Senior. As you think back to childhood can you feel any differences in your interests in this church? Illustrate.

6. What parts of the program of this church do you feel Seniors should have a hand in shaping and operating?

7. What parts of the program do you think Seniors should not be expected to take much interest in or responsibility for developing?

8. What illustrations can you give of influences the teaching or experiences in this church have had on your conduct? Does belonging to this church make any difference on your standards or behavior? Discuss this matter if you can of what you think belonging to a church ought to mean to a Senior in terms of living.

9. If ideas of God, or Jesus, or any religious belief or practice, tend to make you think or act differently in everyday conduct, give some illustrations as to how these affect you.

10. What kind of problems about religion, about God, about the church, or any belief or practice are you interested in and would like discussed?

11. What kind of experiences in the church, if any, have discouraged you, or caused you to be careless, indifferent, skeptical, or depressed?

12. What are the best illustrations of Christian spirit that you have seen recently exemplified by church people: love, justice, brotherliness, generosity, etc.?

13. Discuss the relation between church and public-school experiences?

14. Outline the kind of program you feel your church might provide for young people that would be most worth while, the kind they could enter into with interest?

III. Knowledge of the Church

The Church Building (put a circle around the correct word in each statement)

1. The type of church with high-vaulted roofs and pointed arch windows is called Romanesque, Gothic, Greek, Renaissance
2. The part of the building in which the congregation sits is called the chancel, nave, crypt, sanctuary
3. A church built in the form of a cross always has a transept, tower, shrine, altar
4. A church is called a cathedral when it is the largest church of its denomination, when it is built in a special style, when it has a bishop as its head, when it is built by a general tax on its people

Church Equipment (put a circle around the correct word in each statement)

1. When a minister preaches, he stands in the lectern, pulpit, vestibule, sacristy
2. The service of the Holy Communion is celebrated from the offertory, reredos, altar, pulpit
3. The letters I H S on church ornaments stand for In His Service, In Hoc Signo, The first Greek letters in Jesus' name, I have suffered
4. A seven-branched golden candlestick with burning lights is A symbol of the presence of God, A relic of ancient superstition, A sign of perfect truth, A symbol of the seven churches mentioned in the Book of Revelations

Church History (complete the statements with missing words)

1. As Jesus grew up, he went to a Jewish synagogue in _____ and from time to time went up to the temple at _____.
2. Jesus is reported in the gospels as using the Greek word translated church only _____ times, and this is recorded by only one gospel writer _____.
3. Jesus had an inner circle of _____ disciples, but after his death we hear more of _____ than the disciples in establishment of churches.
4. The first meetings of Christians were not held in churches but in _____, and the name "Christians" was first given to these followers of Jesus in the city of _____.
5. It took some time to organize the rules of Christian churches so that both _____ and _____ could be admitted on the same conditions.
6. A strong center of Christianity in Egypt was in _____, and the strongest center in Europe for many years was at _____.
7. The first emperor to persecute Christians was _____, and the first to make Christianity the state church was _____.
8. In the eleventh century there was a split in the Catholic church over ritual and theological differences, and two branches were organized, the _____ and the _____.
9. Two Catholic monks to start monastical groups were _____ and _____.
10. The leader of the Protestant Reformation of the fifteenth century was _____ who lived in _____.
11. In the Catholic church a reformation started in the sixteenth century under _____ who organized the order of _____.

12. Two other reformers following Luther in Protestant organization were _____ in Switzerland and _____ in Scotland.
13. The Church of England started by a break between King _____ and the _____.
14. The Methodist church grew out of the Church of England through a revival led by _____ and his brother _____.
15. The first religious missionaries in America were of the _____ church and the first leaders of that faith came with _____.
16. In the early seventeenth century a group of strict religionists called _____ settled in New England, and a leader _____ established a religious colony in Rhode Island.
17. Two well-known denominations which arose in America as new sects are _____ and _____.
18. Two well-known denominations with English and Scotch background which developed churches in America are _____ and _____.
19. Two American denominations which have European origins are the _____ and the _____.
20. The Protestant churches of America are united in two strong organizations, the _____ and the _____.

Church Practices

1. In the benediction a Lutheran minister makes the sign _____.
2. In the church of the Disciples of Christ the Lord's Supper is observed on _____.
3. One outstanding doctrine of the Seventh Day Adventists is _____ of Jesus.
4. Baptists, like Congregationalists, believe in the _____ form of local church government.
5. In the Presbyterian church the _____ are the laymen who assist the ministers in spiritual affairs.
6. In the Methodist Episcopal church the supreme governing body is the _____.

Answers

The Church Building

1. Gothic 2. Nave 3. Transept 4. Bishop at head

Church Equipment

1. Pulpit 2. Altar 3. First letters of Jesus' name in Greek 4. Presence of God

Church History

1. Nazareth, Jerusalem 2. Two, Matthew 3. Twelve, Paul 4. Homes, Antioch 5. Jews, Gentiles 6. Alexandria, Rome 7. Nero, Constantine 8. Roman, Greek 9. St. Francis and St. Benedict 10. Luther, Germany 11. Loyola, Jesuits 12. Calvin, Knox 13. Henry VIII, Pope 14. John Wesley, Charles 15. Roman Catholic, Columbus 16. Puritans, Roger Williams 17. Disciples, Congregationalists, Mormons, etc. 18. Baptist, Episcopal, Presbyterian 19. Lutheran, Dutch Reformed, etc. 20. International Council of Religious Education, Federal Council of the Churches of Christ in America

Church Practices

1. Sign of the Cross 2. Every Sunday morning 3. Second Coming 4. Congregational 5. Elders 6. General Conference

L. L. Thurstone and E. J. Chave
The University of Chicago

Summation = _____

No. of opinions checked = _____

Attitude score = _____

A SCALE FOR MEASURING ATTITUDE TOWARD THE CHURCH

This scale has been prepared for studying people's attitudes toward the church. You are asked merely to check all the opinions that express your own sentiments. Let your own experience with churches determine your indorsements.

1. Name: _____
(You need not sign your name if you prefer to give your opinions anonymously.)

2. Sex: Man, Woman (Underline one)

3. Age: _____

4. Religious Affiliation: None, Protestant, Roman Catholic, Jewish (Underline one)

Other: _____

5. Church Relation: Active member, Nominal member, None (Underline one)

6. Church Attendance: Regular, Frequent, Occasional, Seldom, Not at all (Underline one)

7. Education Completed: Grades 1 2 3 4 5 6 7 8, High School 1 2 3 4, College 1 2 3 4 5 6 7 (Ring one)

8. Vocation: Student, Profession, Trade, Business, Retired, Unemployed (Underline one)

Other: _____

_____

_____

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Check (✓) every statement with which you fully agree:

1. I think the church is a divine institution, and it commands my highest loyalty and respect.
2. I am neither for nor against the church, but I do not believe that church-going will do anyone any harm.
3. I feel the good done by the church is not worth the money and energy spent on it.
4. I regard the church as a monument to human ignorance.
5. I believe that the church is losing ground as education advances.
6. I feel the church is trying to adjust itself to a scientific world and deserves support.
7. The teaching of the church is altogether too superficial to be of interest to me.
8. I feel the church is the greatest agency for the uplift of the world.
9. I think the church has a most important influence in the development of moral habits and attitudes.
10. I believe that the church is necessary, but like all other human institutions it has its faults.
11. I regard the church as a harmful institution, breeding narrow-mindedness, fanaticism, and intolerance.
12. The church is too conservative for me, and so I stay away.
13. I believe in the ideals of my church, but I am tired of its denominationalism.
14. I believe that the church furnishes the stimulus for the best leadership of our country.
15. I'm not much against the church, but when I cannot agree with its leaders I stay away.
16. I regard the church as hopelessly allied with reactionary forces.
17. I believe that the church practices the Golden Rule fairly well and has a consequent good influence.
18. I am interested only to the extent of attending church occasionally.
19. I feel the church is ridiculous, for it cannot give examples of what it preaches.
20. Sometimes I feel the church is worth while, and sometimes I doubt it.
21. My church is the primary guiding influence in my life.
22. I like the spiritual uplift I get from the church, but I do not agree with its theology.
23. My attitude toward the church is one of neglect due to lack of interest.

24. I believe the church is bound hand and foot with monied interests and does not practice its ideals.

25. I am sympathetic toward the church, but I am not active in its work.

26. I regard the church as a parasite on society.

27. I know too little about any church to express an opinion.

28. I regard the church as the most important institution in the world outside of the home.

29. I am slightly prejudiced against the church and attend only on special occasions.

30. I do not think a man can be honest in his thinking and indorse what the church teaches.

31. There is much wrong in my church, but I feel it is so important that it is my duty to help improve it.

32. I feel that the church promotes a fine brotherly relationship between people and nations.

33. I think the church is unreservedly stupid and futile.

34. I feel that church attendance is a good index of the nation's morality.

35. I feel the church is petty, easily disturbed by matters of little importance.

36. In the church I find my best companions and express my best self.

37. I believe the church is non-scientific, depending for its influence upon fear of God and hell.

38. I am loyal to the church, but I believe its influence is on the decline.

39. It seems absurd to me for a thinking man to be interested in the church.

40. My attitude toward the church is best described as indifference.

41. I believe that anyone who will work in a modern church will appreciate its indispensable value.

42. The church deals in platitudes and is afraid to follow the logic of truth.

43. My attitude toward the church is passive, with a slight tendency to disfavor it.

44. I have a casual interest in the church.

45. I have nothing but contempt for the church.

L. L. Thurstone and E. J. Chave
The University of Chicago

INSTRUCTIONS FOR USING THE ATTITUDE SCALE

How to Use the Scale

The scale for measuring attitude toward the church can be used either in groups or individually. It is not necessary that the subject be supervised when he fills in this scale because it is in no sense an examination. Therefore it is legitimate for the subject to take the blank home, if he likes, and to fill it in at his leisure. The following instructions apply especially to the situation in which the scale is given to a group of subjects simultaneously.

Distribute the blanks, one to each person. Each subject is asked merely to read the statements, and to check every statement with which he agrees. This requires usually about fifteen minutes. Ask the subjects to make sure that they have read every one of the forty-five statements before returning the blanks. Subjects may read the statements in any order and as many times as may be convenient. There should be no time limit on this scale because it is in no sense a speed performance. Speed does not count.

The subject should be encouraged to indorse as many statements as he wishes but if a statement has been altered it will be ignored in scoring the results. This fact should be explained. Each statement must be indorsed or left blank without alterations. If any alteration is made in a statement the indorsement would not be comparable with those of other people and consequently for the present purpose it has no value.

There should be no discussion about these statements before the blanks are filled in. After the forms have been checked and scored there is of course no harm in discussing the opinions at length. At that time the statements may be altered and discussed at will. But one should be careful that each subject has the opportunity to read and indorse these opinions uninfluenced by previous discussion about this particular list of opinions.

On the title-page there is a list of items that you may want the subjects to fill in for the purpose of classifying the results. The use of the classifications on the title-page is of course entirely optional with the experimenter. They may be left blank entirely at the option of the one who conducts the test. The last two lines on the title-page are included for your convenience in asking for additional information that is not already listed. It may serve purposes of local classification of various kinds.

If you use these blanks with a large group of individuals you may find it expedient to give them the option of checking the form anonymously. This would be the case if on account of

any local circumstances some individuals would hesitate to express themselves about their church over their own name. If your purpose is to study the attitudes toward the church of a group, that can often be done with anonymous records. Evidently this is a matter to be decided by the experimenter in view of the circumstances and the purposes at the time.

The authors of this scale have proceeded on the fundamental principle that in scoring the papers no opinion is to be regarded as necessarily right or wrong. The purpose of the scale is to describe people's attitudes toward the church without implying that a score very favorable or very unfavorable to the church is either right or wrong. When the test is being conducted and when the papers are scored, one should be as objective as possible, Everyone has the right, of course, to interpret one end of the scale as preferable to the other. If one's conviction is very strong, it might even be phrased in terms of right and wrong, but in so doing one is giving one's individual interpretation to the scores. The construction of the scale itself is intended merely to describe people's attitudes and not to pass any judgment about which attitudes are in any sense right or wrong.

For the purposes of the scale it is immaterial whether favorable attitudes are designated with numerically high or low scores. The authors say absolutely nothing as to which end of the scale is to be considered high or low, good or bad, right or wrong. For convenience in counting we must start somewhere on the scale, and we chose arbitrarily to start at the favorable end, which is designated as the origin for the scale. The purposes of the scale would have been served just as well if we had designated the most unfavorable opinion as an origin. One of the neutral statements might have been designated zero so that opinions favorable to the church would be positive while unfavorable attitudes would be negative. It is rather inconvenient to handle plus and minus signs, and therefore the origin is placed at one end of the scale.

How the Scale Was Constructed

The list of forty-five opinions in this scale have been selected from a much larger number of opinions which have been subjected to a series of psychophysical experiments. The detailed experiments by which the scale values were ascertained are described in the monograph *Measurement of Attitude.* The opinions were so scaled that they represent as nearly as possible an evenly graduated series covering the whole range of opinions from very favorable attitudes through neutral attitudes to attitudes very unfavorable to the church.

How to Score the Papers

The forty-five opinions are printed in random order in the scale. Therefore the number of each opinion in the printed form has no significance except to facilitate the identification of the separate statements. Table II shows the score assigned to each statement.

To determine the score of the individual subject one merely adds the scores of all of the statements that he has indorsed. The two following examples illustrate the scoring procedure. *Example 1:* Suppose that one of the subjects has indorsed the following statements: 1, 6, 8, 9, 14, 21, 28, 32, 34, 36, 41. The scores of these statements are respectively 2, 6, 1, 3, 2, 1, 5, 5, 4, 4. The sum of these scores is 36. Record this "summation" on the title-page of the blank. Record also the number of statements that he indorsed, which is in this case eleven. The summation divided by the number of statements indorsed is the final score 3.27, which is also recorded on the title-page of the blank. *Example 2:* Suppose that the subject indorses the fol-

lowing statements, 3, 4, 5, 11, 19, 26, 30, 33, 39, 45. The scores for these statements are respectively: 20, 25, 18, 26, 23, 26, 23, 25, 24, 27. The summation is 237; the number of statements indorsed is ten, and his score is therefore 23.7. If a large number of blanks are to be scored, the clerical work of scoring can be greatly facilitated by making a cardboard strip on which the scores are written. This strip is placed on the blank. The scores of the statements that are checked can then be added on a calculating machine without any writing and without referring to the table for each statement.

Interpretation of the Scores

The score may be interpreted by means of the following descriptive phrases if so desired.

SCORE	INTERPRETATION
From 0 to 5	—Strongly favorable to the church
5 to 8	—Favorable to the church
8 to 11	—Favorable with some reservations
11 to 14	—Slightly unfavorable
14 to 17	—Antagonistic
17 to 27	—Strongly antagonistic

The classification may be designated in other ways by inspecting the forty-five opinions. The number of classifications may also be made larger or smaller to suit individual preferences. The foregoing classification is given as a suggestion.

Occasionally you will find individuals who refuse to indorse any statement on the blank. These individuals are exceptions. To suit them it would be necessary to construct a scale so long that it would not be suitable for most occasions. It is probably not worth while to insist on any indorsements from the occasional subject who fails to find any statement in the present list of forty-five that he can indorse. The following list shows the forty-five statements of the scale arranged according to score. In the printed blank the statements are arranged in random order. The following list begins with the statements judged to be most favorable to the church.

TABLE I

THE FORTY-FIVE STATEMENTS OF THE SCALE ARRANGED IN ORDER OF SCORES, BEGINNING WITH THE OPINIONS MOST FAVORABLE TO THE CHURCH

SCORE	CODE NUMBER	
1	8.	I feel the church is the greatest agency for the uplift of the world.
1	28.	I regard the church as the most important institution in the world outside of the home.
2	1.	I think the church is a divine institution, and it commands my highest loyalty and respect.
2	21.	My church is the primary guiding influence in my life.
3	9.	I think the church has a most important influence in the development of moral habits and attitudes.
3	14.	I believe that the church furnishes the stimulus for the best leadership of our country.
4	36.	In the church I find my best companions and express my best self.
4	41.	I believe that anyone who will work in a modern church will appreciate its indispensable value.
5	32.	I feel that the church promotes a fine brotherly relationship between people and nations.

SCORE	CODE NUMBER	
5	34.	I feel that church attendance is a good index of the nation's morality.
6	6.	I feel the church is trying to adjust itself to a scientific world and deserves support.
7	17.	I believe that the church practices the Golden Rule fairly well and has a consequent good influence.
7	31.	There is much wrong in my church, but I feel it is so important that it is my duty to help improve it.
8	10.	I believe that the church is necessary, but like all other human institutions it has its faults.
9	13.	I believe in the ideals of my church, but I am tired of its denominationalism.
10	22.	I like the spiritual uplift I get from the church, but I do not agree with its theology.
10	25.	I am sympathetic toward the church, but I am not active in its work.
11	38.	I am loyal to the church, but I believe its influence is on the decline.
12	18.	I am interested only to the extent of attending church occasionally.
12	44.	I have a casual interest in the church.
13	2.	I am neither for nor against the church, but I do not believe that church-going will do anyone any harm.
14	20.	Sometimes I feel the church is worth while, and sometimes I doubt it.
15	27.	I know too little about any church to express an opinion.
15	40.	My attitude toward the church is best described as indifference.
16	15.	I'm not much against the church, but when I cannot agree with its leaders I stay away.
16	23.	My attitude toward the church is one of neglect due to lack of interest.
17	29.	I am slightly prejudiced against the church and attend only on special occasions.
17	43.	My attitude toward the church is passive, with a slight tendency to disfavor it.
18	5.	I believe that the church is losing ground as education advances.
19	12.	The church is too conservative for me, and so I stay away.
20	3.	I feel the good done by the church is not worth the money and energy spent on it.
20	35.	I feel the church is petty, easily disturbed by matters of little importance.
21	7.	The teaching of the church is altogether too superficial to be of interest to me.
21	42.	The church deals in platitudes and is afraid to follow the logic of truth.
22	16.	I regard the church as hopelessly allied with reactionary forces.
22	37.	I believe the church is non-scientific, depending for its influence upon fear of God and hell.
23	19.	I feel the church is ridiculous, for it cannot give examples of what it preaches.
23	24.	I believe the church is bound hand and foot with monied interests and does not practice its ideals.
23	30.	I do not think a man can be honest in his thinking and indorse what the church teaches.
24	39.	It seems absurd to me for a thinking man to be interested in the church.
25	4.	I regard the church as a monument to human ignorance.

SCORE	CODE NUMBER	
25	33.	I think the church is unreservedly stupid and futile.
26	11.	I regard the church as a harmful institution, breeding narrow-mindedness, fanaticism, and intolerance.
26	26.	I regard the church as a parasite on society.
27	45.	I have nothing but contempt for the church.

The Distribution of Attitude in a Group

It is frequently desired to compare several groups as to their attitudes toward the church. In such a situation we are not primarily interested in individual attitudes but in the distribution of attitudes of a group as such. In order to make such a comparison it is necessary to determine the mean attitude of each group. This is simply the arithmetic mean (the ordinary average) of all the scores in each group. The schedule below of this pamphlet has been prepared to facilitate such tabulation. In the first column we have the scale intervals of scores. The second wide column is intended for the tabulation. In the third column one may summarize the number of individuals in each class interval. This tabulation will enable one readily to calculate the average score for each group. The detailed methods of calculating the average score from a frequency table will be found in any elementary textbook on statistics.

The dispersion or variability of attitude in a group may also be ascertained if desired by calculating the standard deviation of the distribution. The methods of calculating different measures of variability will also be found in the elementary textbooks on statistics.

Several of the problems involved in attitude measurement for which an attitude scale may be useful are discussed in the monograph on the measurement of attitude previously referred to.

TABLE II

THE SCORE FOR EACH OF THE FORTY-FIVE OPINIONS IN THE SCALE
(*Examples:* The score of statement No. 10 is 8 and the score of statement No. 27 is 15)

	0	1	2	3	4	5	6	7	8	9
0.....	.....	2	13	20	25	18	6	21	1	3
10.....	8	26	19	9	3	16	22	7	12	23
20.....	14	2	10	16	23	10	26	15	1	17
30.....	23	7	5	25	5	20	4	22	11	24
40.....	15	4	21	17	12	27	.....	.....	.....	.....

ERRATA

Page 62. The following score values should have been inserted to make the frequency table on next page meaningful.

Alternative Scoring Values

Examples: On this scale the value of No. 10 is 3.4 and of No. 27 is 5.9

	0	1	2	3	4	5	6	7	8	9
0		.8	5.2	8.1	10.2	7.2	2.4	8.5	.5	1.4
10	3.4	10.6	7.6	3.6	1.3	6.3	9.0	2.7	4.8	9.3
20	5.5	1.0	4.1	6.5	9.4	4.2	10.6	5.9	.6	6.8
30	9.2	3.0	2.0	10.2	2.1	8.0	1.6	9.0	4.3	9.5
40	6.0	1.8	8.6	6.7	4.9	11.0				

Page 76. Question No. 9 should read "third century B.C."

Chave: Measure Religion.

FREQUENCY TABLE OF ATTITUDE SCORES

ATTITUDE TOWARD THE CHURCH

SCORES	TABULATION	FREQUENCY
0.00– .49		
.50– .99		
1.00– 1.49		
1.50– 1.99		
2.00– 2.49		
2.50– 2.99		
3.00– 3.49		
3.50– 3.99		
4.00– 4.49		
4.50– 4.99		
5.00– 5.49		
5.50– 5.99		
6.00– 6.49		
6.50– 6.99		
7.00– 7.49		
7.50– 7.99		
8.00– 8.49		
8.50– 8.99		
9.00– 9.49		
9.50– 9.99		
10.00–10.49		
10.50–11.00		

TOTAL NUMBER OF SUBJECTS:

For detailed method of preparing a frequency table consult any elementary textbook on statistics, such as *Fundamentals of Statistics* by L. L. Thurstone, chap. i, p. 2.

VI

STUDIES OF THE BIBLE

There are six different kinds of test of knowledge and understanding of the Bible, with parallel forms of two of the tests. They are all of the sampling type of test without any attempt to make an exhaustive measure of knowledge on the part of any group.

I. Attitude toward the Bible

This is another of the same kind of scale as used in measurement of attitude toward the church. It is scientifically built, and every statement carefully evaluated. Directions accompany the scale. It is copyright by the University of Chicago Press.

The two forms, A and B, permit testing before and after a period of instruction. It should not be used with persons under senior high school age.

II. Knowledge Test on the Life and Teachings of Jesus

This is a two-answer type of test intended to measure the amount and accuracy of knowledge of the gospel records. The assumption is that any right appreciation of the life and teaching of Jesus must be based upon an adequate knowledge of the records. Another type of test is needed to discover the acquaintance of persons with the social background of the events, and the meanings which are associated with the facts. There is no question raised as to the critical use of the sources. The test simply asks whether there is a statement of the kind given in the New Testament. It is expected that many of the statements will raise problems which will require careful discussion. The parallel forms A and B permit the use of the test before and after a period of study. It has been used with both high-school and college students.

III. Twenty-five Facts about the Bible

This is a short completion type of test to find out what knowledge persons may have of the background of the Bible, its original languages, translations, and general construction. The answers have been accepted by an outstanding authority in biblical research. It is suited to persons of senior high school age or older who have had considerable Bible study or Church History.

IV. Knowledge of the New Testament

This form employs the very effective sampling type of three-of-a-kind test. It may be shortened or extended at will to discover what knowledge persons may have of facts about the Bible. It can be used with persons over ten years of age, the questions being graded to their background and training.

V. My Idea of the Bible

This test is directed at the theological attitudes and emotional responses which may be found in almost any mixed group of older young people or adults. It will differentiate points of view. Each section contains five statements which run from a very conservative position to a quite radical liberal one.

One method of scoring which will suggest the trends in belief is to give the statements the values they have in the order they are placed, the first in each section having a value 1 and the last in each section 5. The higher the score, the further from an emotional conservative point of view. The range of scores on this test will be from 5 to 25.

VI. Understanding the Bible

This is a rough sampling test of understanding of the Bible, its nature, its kind of teachings, and its worth. The accompanying directions give information as to scoring and possible use.

The Measurement of Social Attitudes
Edited by L. L. THURSTONE
The University of Chicago

ATTITUDE TOWARD THE BIBLE

SCALE NO. 29, FORM A

Prepared by E. J. CHAVE
The University of Chicago

Name.....

Personal Facts.....

.....

.....

This is a study of attitudes toward the Bible. On the reverse side you will find twenty-two statements expressing different attitudes toward the Bible.

Put a check (✓) if you *agree* with the statement.

Put a cross (×) if you *disagree* with the statement.

If you cannot decide about a statement you may mark it with a question mark (?).

This is not an examination. People have different ideas about the Bible and for different reasons take different attitudes toward it.

Please indicate *your own attitude* by a check when you agree and by a cross when you disagree. Read each statement carefully.

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Put a check mark (✓) if you *agree* with the statement
Put a cross (×) if you *disagree* with the statement

( ) 1. The Bible contains all that is necessary to guide us to eternal salvation.

( ) 2. The Bible is concerned with trivial and outworn beliefs.

( ) 3. The Bible helps me although I have no illusions as to its supernatural origin.

( ) 4. I hate the Bible and all associated with it.

( ) 5. The Bible is of tremendous value to me; there is nothing like it.

( ) 6. I am uncertain what to think about the Bible.

( ) 7. The Bible has too many obscene and superstitious parts for healthy reading.

( ) 8. The more I understand the Bible the more help I get from it.

( ) 9. I've been brought up to believe in the Bible but I don't know much about it.

( ) 10. I don't understand the Bible and don't try to.

( ) 11. I have never had any use for the Bible but occasionally wonder if I am missing anything important.

( ) 12. I have nothing but contempt for the Bible and its readers.

( ) 13. I would be ashamed if anyone caught me reading the Bible.

( ) 14. No one has the right to question the authority of the Bible.

( ) 15. I wouldn't say anything against the Bible but it does not help me.

( ) 16. The Bible's influence for righteous living is second only to the home.

( ) 17. The Bible is a symbol of ignorance and fanaticism.

( ) 18. I'm prejudiced against the Bible but have no special reason for my attitude.

( ) 19. I like preaching about the Bible but cannot understand its meaning myself.

( ) 20. The Bible is one tool by which unscrupulous leaders delude the people.

( ) 21. The Bible has many errors but is valuable for an understanding of God and right living.

( ) 22. I can see certain reasons why I should accept the Bible but more for distrusting it.

The Measurement of Social Attitudes
Edited by L. L. Thurstone
The University of Chicago

ATTITUDE TOWARD THE BIBLE

Scale No. 29, Form B

Prepared by E. J. Chave
The University of Chicago

Name.....

Personal Facts.....

.....

.....

This is a study of attitudes toward the Bible. On the reverse side you will find twenty-two statements expressing different attitudes toward the Bible.

Put a check (✓) if you *agree* with the statement.

Put a cross (×) if you *disagree* with the statement.

If you cannot decide about a statement you may mark it with a question mark (?).

This is not an examination. People have different ideas about the Bible and for different reasons take different attitudes toward it.

Please indicate *your own attitude* by a check when you agree and by a cross when you disagree. Read each statement carefully.

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Put a check mark (✓) if you *agree* with the statement
Put a cross (×) if you *disagree* with the statement

( ) 1. The Bible is the book of all truth, as solid as the Rock of Ages.

( ) 2. I read the Bible every day and am helped by its suggestions.

( ) 3. I am prejudiced against the Bible but have no reason for my attitude.

( ) 4. The Bible is an interesting relic from a superstitious age.

( ) 5. I might be a better person if I read the Bible more often but I find it hard to do.

( ) 6. I am satisfied the Bible is scientifically inaccurate, socially backward, intellectually bigoted, and psychologically unwholesome.

( ) 7. The Bible brings us into living fellowship with God and man.

( ) 8. I would be ashamed if anyone caught me reading the Bible.

( ) 9. I wish I could understand the Bible better, but it confuses me.

( ) 10. I only know a little about the Bible but it has helped me to believe in God.

( ) 11. At times I have real interest in the Bible, but my doubts as to its value are growing stronger.

( ) 12. I do not read the Bible because it is out of date.

( ) 13. The world would be far better off if all the Bibles were destroyed.

( ) 14. The Bible is a book of outgrown beliefs in superstition and magic.

( ) 15. I am undecided what to believe about the Bible.

( ) 16. The Bible is a divine book and authoritative for me in morals and religion.

( ) 17. The Bible is a good moral and religious guide, though I question its inspiration.

( ) 18. The Bible is to me a symbol of ignorance and fanaticism.

( ) 19. I know little about the Bible but what I read seems impractical.

( ) 20. It is a waste of time to read the Bible.

( ) 21. The Bible helps me to adjust myself to the problems and mysteries of life.

( ) 22. I'm open-minded but at present the Bible has no place in my life.

This series of attitude scales is edited by
L. L. Thurstone
The University of Chicago

INSTRUCTIONS FOR USING THE SCALE ATTITUDE TOWARD THE BIBLE

Scale No. 29, Forms A and B

These instructions are for use with the "Scale of Attitude toward the Bible" which was constructed by E. J. Chave.

How to Use the Scale

This scale is not an examination in any sense. It is therefore allowable to fill in the blanks without supervision. In most cases the scale will be given to a group of persons and the directions apply to that situation.

Distribute the blanks, one to each person. The subjects may or may not be asked to fill in their names. The three lines for "Personal Facts" may be used for any information the investigator may want, such as age, sex, nationality, denomination, education, habits of reading the Bible, and possession of different translations.

If a statement is altered in any way it must be ignored in scoring. This fact should be explained in advance. If alterations were made the indorsement would not be comparable with those of other people and consequently would have no value.

There should be no discussion about these statements before they are checked. After checking, but without allowing any change in the first marking of statements, discussion may be had at will on any of the statements. All these opinions about the Bible should be read and marked without any influence of previous discussion.

There is no time limit on this scale for it is in no sense a speed performance. Allow each person as much time as he needs. About ten minutes is usually ample time.

How to Score the Papers

The twenty-two statements are printed in random order. The numbers preceding are only for purposes of identification of a statement.

No opinion is right or wrong, and there is no significance to be attached to the fact that the higher values are given to those statements which express a favorable attitude toward the Bible. The purpose of the scale is description of attitudes, relative to those of others. There will be many varied reasons for agreeing or disagreeing with the opinions listed on the scale.

The scale value of each of the twenty-two statements in Forms A and B are tabulated below:

FORM A

Statement.	1	2	3	4	5	6	7	8	9	10	11
Value.....	10.9	3.2	7.9	.5	10.2	6.3	2.6	8.9	6.5	3.8	5.8

Statement.	12	13	14	15	16	17	18	19	20	21	22
Value.....	.1	1.8	10.0	5.4	9.3	1.4	4.5	7.4	2.4	8.1	4.8

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FORM B

Statement	1	2	3	4	5	6	7	8	9	10	11
Value	10.9	8.6	4.5	3.4	7.3	.5	9.9	1.8	6.8	8.4	5.6

Statement	12	13	14	15	16	17	18	19	20	21	22
Value	3.7	.1	2.4	6.1	10.3	7.9	1.4	4.9	2.6	9.2	5.4

A person's score is the median scale value of all the statements he has checked. For example, if he has checked four statements whose values are 5.6, 6.1, 6.8, 7.3, the median would be halfway between 6.1 and 6.8, which is 6.45. If an odd number were indorsed the middle value would be the score.

Forms A and B

The two forms, A and B, of the scale will give comparable scores. If an experimenter wants to measure change in attitude over a given period, or due to an experimental factor, he may give one at the beginning of a stated time and the other at the close. Or if a longer set of statements is desired both forms may be used at once.

Distribution of Attitude in a Group

The scores may be plotted in the form of frequency distributions, and different groups may be compared, or an individual may be compared to his group. Central tendency, variation, and range of indorsements may be compared by the usual statistical methods.

Interpretation of the Scores

The following table may be used as a fair interpretation of the meaning of individual scores and of the average of a group:

.0– 3.4—Strong prejudice against the Bible

3.5– 4.9—Prejudice against the Bible

5.0– 5.9—Neutral zone, doubtful

6.0– 7.4—Belief in the Bible

7.5–11.0—Strong belief and devotion to the Bible

IIa. Knowledge Test on the Life and Teachings of Jesus

(American Revised Version Used)

Form A

The following test is intended to discover how well you know the New Testament records of the life of Jesus. It does not ask what you believe about any of the statements but only what the New Testament says. You may talk over the meaning of any of them after the test.

Read each statement carefully. If you think a statement is practically what the record is in Matthew, Mark, Luke, or John, mark it (Yes). If you think there is no statement like the one given, mark it (No). Watch what these statements say.

Example:

Yes (No) Jesus said whosoever shall exalt himself shall be exalted, and whosoever shall humble himself shall be humbled.

This is the exact opposite to the teaching of Jesus in Matt. 23:12 and should be marked (No).

Statements

Yes No 1. Joseph took Mary and Jesus to Egypt because of a dream that he had.
Yes No 2. John the Baptist and Jesus both preached, saying, "Repent ye, for the Kingdom of Heaven is at hand."
Yes No 3. The Devil tempted Jesus for forty days and forty nights.
Yes No 4. When Jesus was asked what was the first and greatest commandment, he said, "Thou shalt love thy neighbor as thyself."
Yes No 5. When Jesus offered to go home with a centurion to see a sick servant, the centurion didn't want him to go, and Jesus didn't go.
Yes No 6. Jesus said not to think that he came to bring peace on the earth.
Yes No 7. Jesus often spoke in parables but gave no explanation of any of them.
Yes No 8. Jesus referred to the story of Jonah in the belly of the sea monster.
Yes No 9. Jesus called Peter Satan.
Yes No 10. Jesus told his disciples to take their troubles to the church rather than to go to law about them.
Yes No 11. Jesus felt that he and his disciples should be free from paying taxes because their duty was to God only.
Yes No 12. Jesus said, "Silver and gold have I none, but such as I have give I unto you."
Yes No 13. The stories of the resurrection show plainly that his disciples all looked for him to rise from the tomb.
Yes No 14. In the Garden of Gethsemane, as Jesus prayed, he became filled with joy.
Yes No 15. Jesus taught that God was interested in the minute details of human living.

Yes No 16. Women disciples sometimes accompanied Jesus on his preaching tours.
Yes No 17. The people of Nazareth had known Jesus from boyhood, and they were not surprised at the authority of his teaching and the greatness of his miracles.
Yes No 18. Jesus said, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."
Yes No 19. One of the joys of Jesus' earthly life was the full understanding of his work given him by his mother and brothers.
Yes No 20. Jesus said that broad is the way that leads to life and many there be that find it.
Yes No 21. Jesus foretold persecution for those who elected to follow him and his message.
Yes No 22. There were at least nine people in Jesus' family.
Yes No 23. Jesus said, "Why callest thou me good? None is good save one, even God."
Yes No 24. When Zacchaeus said he was sorry for his wrongdoings, Jesus told him to prove it by giving half his goods to the poor.
Yes No 25. Jesus defended his case before Pilate by clearly stating his principles.
Yes No 26. "Behold I bring you good tidings of great joy which shall be to all the people" was the way the angel told Mary of the coming birth of Jesus.
Yes No 27. Jesus was about thirty years old when he began to do his public teaching.
Yes No 28. Jesus was spoken of as the son of the carpenter, Joseph, in Nazareth.
Yes No 29. Jesus said the growth of the Kingdom of Heaven was like to a man who pulled down his barns to build greater.
Yes No 30. Jesus taught that even from a bad tree we could expect good fruit.
Yes No 31. Jesus said the Kingdom of God was not a visible one but was to be found within persons.
Yes No 32. Peter betrayed Jesus in the Garden of Gethsemane and then afterward bitterly repented of his action.
Yes No 33. Jesus taught his disciples to love their enemies and to give to everyone who asked anything of them.
Yes No 34. Jesus admitted that he was called a glutton and winebibber and did not deny the charge.
Yes No 35. Jesus never received any contributions from anyone for his campaigns.
Yes No 36. In the story of the Transfiguration of Jesus, three disciples and three Old Testament characters were associated with Jesus.
Yes No 37. Jesus did not say, "He that is not with me is against me," but, "He that is not against us is for us."
Yes No 38. One of the first miracle stories tells of Jesus turning water into wine.
Yes No 39. The struggle through which Jesus passed when he knew he must meet his death was so great that his sweat became as drops of blood.
Yes No 40. A sick man of Bethesda was helped into the healing pool by Jesus.

Answers: The following statements should be answered Yes 1,2,5,6,8,9,10,15,16,18,21,22,23,27,28,31,33,34,38,39, and the others No.

IIb. Knowledge Test on the Life and Teachings of Jesus

Form B

The following test is intended to discover how well you know the New Testament records of the life of Jesus. It does not ask what you believe about any of the statements but only what you believe the New Testament says. You may talk over the meaning of any of them after the test.

Read carefully each statement. If you think a statement is practically what the record is in Matthew, Mark, Luke, or John, mark it (Yes). If you think there is no statement like the one given, mark it (No).

Example:

(Yes) No Jesus named James and John the Boanerges, which means "Sons of Thunder."

This is according to the record in Mark 3:17 and is marked (Yes).

Statements

Yes No 1. It was because of a dream and a fear that Jesus was brought up in Nazareth.
Yes No 2. Both Jesus and his disciples healed many diseases and sickness.
Yes No 3. Jesus had a long argument with the Devil in the story of the temptation.
Yes No 4. Jesus said, "Do your righteousness before men to be seen of them."
Yes No 5. The people of one town begged Jesus to get out and in another instance they threatened to kill him.
Yes No 6. Jesus said, "The Sabbath was made for man."
Yes No 7. Jesus usually told those whom he healed to publish the news of their healing.
Yes No 8. Jesus said to Peter, "I will give unto thee the keys of the Kingdom of Heaven; whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven."
Yes No 9. Jesus asked, "Who is my Mother?"
Yes No 10. After telling a lawyer the story of the Good Samaritan, Jesus said, "Go and do thou likewise."
Yes No 11. Jesus found the commandment, "Love thy neighbor as thyself," in the Jewish law.
Yes No 12. Matthew the publican sold Jesus for thirty pieces of silver.
Yes No 13. When Jesus was asked when the world would come to an end, he told his questioners that he knew but could not tell.
Yes No 14. Peter showed loyalty to Jesus when Jesus was being tried before the high priest.
Yes No 15. Jesus said: "He who would be greatest must become the servant of all."
Yes No 16. Jesus recognized the fact that his message made its appeal principally to the lowly, simple folk.

Yes No 17. The people of Jesus' home town appreciated him the more because they were well acquainted with his family.
Yes No 18. Jesus said, "For he that hath, to him shall be given; and he that hath not, from him shall be taken away even that which he hath."
Yes No 19. Paul was the first apostle to acclaim Jesus as the Christ.
Yes No 20. Jesus said it was impossible for a rich man to enter Heaven.
Yes No 21. Jesus did not foresee the troubles that would come upon him should he persist in his purpose to go up to the Passover at Jerusalem.
Yes No 22. Jesus was away for two nights when he was only twelve years old without either of his parents knowing where he was.
Yes No 23. Jesus said plainly that he did not come to give peace on the earth.
Yes No 24. Jesus reproved the woman who poured a cruse of costly ointment on his head, telling her she should have saved the money for the poor and needy.
Yes No 25. The high priests asked to have a mocking sign over the cross, "This Is the King of the Jews."
Yes No 26. The hymn of praise, called the Magnificat, was recited by Mary in the temple on presentation of Jesus as a babe.
Yes No 27. Jesus was accustomed to go to the synagogue on the Sabbath day.
Yes No 28. Jesus preached not only in the synagogue at Nazareth but in various synagogues in Galilee.
Yes No 29. Jesus said, "There are six days in which men ought to work; in them therefore, come and be healed."
Yes No 30. Jesus told his disciples that occasions of stumbling were bound to come and not to be too critical of persons who caused stumbling.
Yes No 31. Jesus said God was not the God of the dead but of the living.
Yes No 32. Jesus said, "I am the voice of one crying in the wilderness, make straight the way of the Lord."
Yes No 33. Jesus and John the Baptist went out preaching on the same theme, "Repent, for the Kingdom of Heaven is at hand."
Yes No 34. Jesus was accused of having a demon.
Yes No 35. Jesus' own family showed no interest in his preaching.
Yes No 36. Jesus had seventy picked evangelists who worked with him as advance agents.
Yes No 37. Jesus told the story of the Good Samaritan to show the right use of money.
Yes No 38. John the Baptist had some doubts about the messianic character of Jesus.
Yes No 39. Jesus when a boy was not as wise or as well developed as when he became older.
Yes No 40. Pilate found Jesus guilty of a crime after hearing his case.

Answers: The following statements should be answered Yes 1,2,5,6,8,9,10,11,15,16,18,22,23,27,28,31,33,34,36,38,39, and the others No.

III. Twenty-five Facts about the Bible

How many of these questions can you answer? Each question asks for a fact which those who have studied the history of the Bible and are acquainted with its main teachings should be able to answer. Knowledge of facts like these indicate whether one knows how the Bible grew and what it was written to teach.

Fill in the blank spaces with the appropriate word or words.

1. The Bible has _____ books in the Old Testament and ____ books in the New Testament.

2. Most of the Old Testament was originally written in the _____ language.

3. Most of the New Testament was originally written in the _____ language.

4. The oldest copies in existence of the Old Testament date from about the _____ century _____. (In the last space put A.D. or B.C.)

5. The oldest copies in existence of the New Testament date from about the _____ century _____.

6. Abraham, one of the early Old Testament characters, dates from about the _____ century _____.

7. The first collection of scriptures used in Jewish synagogues consisted of five books of the Old Testament called the _____.

8. The present collection of the Old Testament scriptures was finally accepted by Jewish scholars as authoritative about the _____ century _____.

9. A famous translation of the Old Testament made in Egypt by Jewish scholars about the third century A.D. is called the _____.

10. A well-known translation of the whole Bible in Latin made by a Roman Catholic priest about the fifth century A.D. is called the _____.

11. The earliest English translation of the whole Bible was made about the fourteenth century A.D. by _____.

12. The first printed English Bible of which we have record is probably the _____ of 1535.

13. The most common version of the English Bible is the _____ translated in England about 1611.

14. The first American version to be generally sold was translated by American scholars and published about _____.

15. A new revision of the American Standard Revised Bible is being made by American scholars who are working under the auspices of _____ who hold the copyright.

16. The three Synoptic gospels are _____, _____, _____.

17. The man who wrote more books of the New Testament than anyone else is _____.

18. The period of Jesus' active ministry was about _____ years, and he died about _____ years of age.

19. The well-known thirteenth chapter on "Love" is in the Book of _____.

20. The interesting eleventh chapter on "Faith" is in the Book of _____.

21. The Ten Commandments are given in the twentieth chapter of _____.

22. The central problem of the Book of Job is concerned with _____.

23. Jesus told the parable of the Good Samaritan to illustrate what he meant by the term _____.

24. A collection of scriptures written between the times of the Old and New Testaments, and sometimes included in published Bibles, is the _____.

25. The names of five of Jesus' disciples are _____, _____, _____, _____ _____.

Answers

1. 39 and 27
2. Hebrew
3. Greek
4. 3d A.D.
5. 3d A.D.
6. 18th B.C.
7. Pentateuch
8. 2d A.D.
9. Septuagint
10. Vulgate
11. Wycliffe
12. Coverdale
13. King James
14. 1901
15. The International Council of Religious Education
16. Matthew, Mark, Luke
17. Paul
18. Three, thirty-three
19. I Corinthians
20. Hebrews
21. Exodus

22. Suffering
23. Neighbor
24. Apocrypha
25. Andrew, Peter, John, Philip, Nathaniel or Bartholomew, Matthew, Thomas, Thaddaeus, Simon the Canaanite, two James, and Judas (any five)

Scoring

1 point for Questions 2,3,13,14,17,18,19,20,21,22, and 23.
2 points for Questions 1,4,5,6,and 8.
3 points for Questions 7,9,10,11,12,15,16, and 24.
5 points for Question 25

Multiply the score when added by two and you have the percentage of total possible score.

IV. Knowledge of the New Testament

(Review Test)

The following questions are intended to sample your knowledge of the New Testament. Your answers will show how accurately you remember some of the characters, incidents, and teachings of the New Testament. A test like this serves as a good review, helping us to see where we have clear recollections and where our ideas are fuzzy. Do your best, even if you make some bad mistakes, for there is no advantage in trying to be overcautious. Let your memory and imagination have full play, and so enjoy this test. After the test you can look up passages and discuss them with your leader. This review may cause you to see several things quite differently. That's partly what it is for, and your co-operation is essential.

If you need more room for any answer, turn the page over, number the answer, and write as much as you like on the back of the sheet. It is better, however, to do something on all the questions than to answer any one too fully. Try every question.

1. Three places where Jesus lived as a child

2. Three brothers of Jesus

3. Three important facts about John the Baptist

4. Three of the Beatitudes

   "Blessed are

   "Blessed are

   "Blessed are

5. Three parables of Jesus (e.g., The Leaven, The Prodigal Son— name three others)

6. Three miracle stories (e.g., Raising Lazarus, Feeding Five Thousand— name three others)

7. Three things for which Jesus was criticized (e.g., associating with sinners— name others)

8. Three important events connected with the Last Supper of Jesus and his disciples

9. Three persons before whom Jesus was tried before his crucifixion

10. Three statements of Jesus on the Cross

11. Three incidents of the story of Pentecost

12. Three women named in the New Testament (e.g., Mary, the mother of Jesus— name others)

13. Three early Christian churches (e.g., Jerusalem, Rome— name three others)

14. Three places and incidents connected with Paul's preaching (e.g., At Lystra the priest and people wanted to worship him and Barnabas— give others)

15. Three interesting incidents in the life of Peter (e.g., Jesus rebuked him saying, "Get thee behind me Satan"— name others)

16. Three visions described in the Book of Revelations (e.g., Vision of the holy city, the New Jerusalem— name others)

17. Three important teachings of Jesus (e.g., "It is lawful to do good on the Sabbath," and "Love your neighbor as yourself"— give others)

18. Three illustrations of love toward others shown by Jesus (e.g., concern for the children whom the disciples had turned away— name other instances)

19. Three illustrations of good conduct shown by others than Jesus in New Testament stories (e.g., Paul writes Philemon, urging him to forgive his runaway slave who has been working for him, and he is sending back— name others but do not give miracle stories)

20. Three ways in which Jesus speaks of God (e.g., God is just; he will forgive you if you forgive others— give other illustrations)

Before scoring this test, one should make a list of possible answers to each question. Some require only memory while others necessitate careful thought. Differences in value may be assigned to the various questions, or 15 points may be given to each, 5 points to each part of the three elements asked for in the twenty questions. To get percentage of total add the scores and divide by three.

This test may be changed to include special phases of study which have been considered by a class. For example, if a particular book had been studied, questions might be directed to that area of experience. Thus one might ask, "What were the three main reasons for writing the letter to the Romans?"

If one wants a shorter sampling instead of asking for three responses to each question, one might ask for one or two.

V. My Idea of the Bible

Read each section separately, examining the five or six statements carefully. Choose the statement in each section with which you agree most fully and mark it A. Do not mark more than one statement in each section.

I. Sources

___1.1 Every part of the Bible is directly inspired by God.
___1.2 Every writer was inspired by God, but he spoke out of his experience.
___1.3 Some parts of the Bible are divinely inspired and others are human additions.
___1.4 The Bible was written by religious men without any special divine inspiration.
___1.5 The Bible is merely a historical record of ancient religious customs and beliefs and has the same kind of sources as any old history.

II. Content

___2.1 The Bible is the WORD OF GOD, with supernatural revelation for spiritual guidance of mankind.
___2.2 The Bible contains the one way of SALVATION and is authoritative for all Christians who truly believe.
___2.3 The Bible is a collection of SCRIPTURES certified by the church as of divine authority.
___2.4 The Bible is the best collection of religious writings which the ages have produced.
___2.5 The Bible is a mixture of valuable religious teachings and outgrown ideas.

III. Values

___3.1 The Bible gives the exact plan of salvation needed by everyone.
___3.2 Bible study is more profitable than any other kind of reading or study.
___3.3 The Bible is valuable if one has good instruction and will stimulate good Christian living, but few can understand it by themselves.
___3.4 Only a small part of the Bible has any particular spiritual value.
___3.5 Many other books will give better spiritual help.

IV. Comprehensibility

___4.1 God reveals his Truth and its meaning to anyone who will read the Bible.
___4.2 A good church gives plenty of opportunities to learn Bible teachings and to appreciate their meanings. The church should be the interpreter of the Bible.
___4.3 Anyone accustomed to religious customs and teachings will easily understand the Bible.
___4.4 The Bible has many parts which even the best scholars cannot agree as to meaning.
___4.5 The Bible is an ancient, oriental book and requires special training to understand it.

V. Dependability

___5.1 Every word of the Bible can be depended upon, for it is the Word of God.
___5.2 The Bible is God's book of moral and religious teaching, and his Spirit will verify its truth.
___5.3 If one uses common sense in getting the historical setting, the Bible is certainly dependable for matters of faith and conduct.
___5.4 One must critically examine every part to separate temporary teachings from abiding religious truths.
___5.5 The Bible has many suggestive teachings, but one must depend upon his own experience to prove what is truth.

VI. Understanding the Bible

This test is intended for persons of senior high school age or older who have had some good Bible teaching. The spaces for answers should be enlarged so that the test takes at least two pages.

Questions 1, 2, 13, 14, and 15 are diagnostic. They should elicit statements of attitudes which will indicate interests and appreciations.

The other ten questions will test understanding of the nature of the Bible, why it is considered sacred, inspired, and of unique worth.

In scoring the test, one might give ten points to each of the questions 3-12 allowing values for each of 0-10 according to degree of understanding and ability to give discriminating answers. An average of several examiners' marks might be better than one estimate, especially if the examiners all had Bible preparation.

The other five questions might be allowed 5 points each and answers graded according to intelligent and appreciative response.

The leader who attempts to use this test should write out answers himself before scoring papers of others. It would be well to talk over the possible points of view and acceptable types of answers in advance.

This test will undoubtedly cause any group to ask questions and a leader should be ready to give suggestive answers and guide discussion to fuller understanding and appreciation of the nature of the Bible and its manner of writing.

Test Questions

1. What is the main reason for an educated person having a good working knowledge of the Bible?

2. Why is the Bible the "best seller"? Millions of copies of the scriptures are sold every year in various parts of the world.

3. Why is the Bible often called "The Word of God"?

4. Why is it considered more binding when an oath is taken with one hand on the Bible?

5. Why do so many religious people give special attention to Bible verses like this one, "Seek good and not evil that ye may live" (Amos 5:14)?

6. What value is there in the Genesis stories of the beginnings of the world and of man?

7. What were some of the typical characteristics of Old Testament prophets?

8. What does it mean when it says several times in the Book of Jeremiah, "The word of Jehovah came to Jeremiah saying ...."?

9. What does the statement in Luke 1:1-4 suggest as to how the gospel stories were written, "Forasmuch as many have taken in hand to draw up a narrative .... it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee ...."?

10. What does this statement mean in Matt. 16:16, "Simon Peter answered and said, 'Thou art the Christ the Son of the living God'"?

11. What does "Kingdom of God" mean of which Jesus spoke so often?

12. What does the word "Testament" mean in the two main divisions of the Bible?

13. What story in the Bible do you consider most interesting?

14. What parts of the Bible, or facts about the Bible, do you find most difficult to understand and appreciate?

15. What question about the Bible would you most like to have answered?

VII

STUDIES OF THEOLOGICAL IDEAS AND ATTITUDES

This series is limited as yet to ideas and attitudes toward God and Jesus. Several other forms are being experimented with but are not included.

I. What I Think of Jesus

This consists of a check list of twenty-five statements, and the respondent is asked to mark the three which best express his conception of and attitude toward Jesus. In practice it has been found better to ask for only three checks, for a clearer indication of trends in belief are shown by this limitation. This list contains some quite radical statements which might not be meaningful to uncritical, conservatively trained people. It has been used with college students and a few mature groups. For younger people and less mature groups a slightly modified set of statements should be prepared.

II. Ideas of God

This check list of statements requires a discriminatory judgment on each with a letter rating. It can be used with persons of high-school age or older.

If desired an additional request may be made to check the three statements which best express the respondent's concepts and attitudes.

III. Attitude toward God

This is a series of five forms, two to discover the degree of reality in the concept of God, two the degree to which the individual believes that the idea of God affects his conduct, and a set of definitions which will show what concept is influencing his responses in the other two scales.

The two sets of scales used here are similar in construction to those used to measure attitudes toward the church and toward the Bible. They are copyright by the University of Chicago Press.

I. What I Think of Jesus

The following are statements taken from a long list that different people have made as to what they think of Jesus.

Mark with an X those three statements which best express what you believe from your experience and knowledge of Jesus.

If none of these statements expresses your attitude toward Jesus adequately, write on the blank lines below what you think of Jesus.

Do not check more than three statements. Choose the three that best express your attitude toward Jesus.

___ 1. Jesus was a Jewish religious teacher who died for his faith.
___ 2. Jesus is the Savior of the world.
___ 3. Jesus is my Lord and Master.
___ 4. Jesus was a great man but only a man.
___ 5. Jesus is the Way of Life.
___ 6. Jesus is divine.
___ 7. Jesus is the Son of God.
___ 8. Jesus is God, the second member of the Trinity.
___ 9. Jesus is the revealer of God and of God's way of life.
___10. Jesus is the mediator between God and man.
___11. Jesus is Lord of all creation.
___12. Jesus is my ever present friend and helper.
___13. Jesus is the Light of the World.
___14. Jesus was God in human form.
___15. Jesus is the greatest religious leader of all times.
___16. Jesus was a perfect man who did no sin.
___17. Jesus is the outstanding personality of all history.
___18. Jesus is God's substitute for man's sin.
___19. Jesus is an idealized hero.
___20. Jesus was a neurotic and egotist.
___21. Jesus was a deluded religious idealist.
___22. Jesus was a man with a reputation as a good magician and healer.
___23. Jesus is a myth.
___24. Jesus is the supernatural son of Mary and the Holy Spirit.
___25. Jesus is the natural son of Mary and Joseph.

_____

_____

_____

_____

II. Ideas of God

There are many ways in which people think of God. No one way can be called right or wrong. Ideas of God are related to ways people think of the world, of religion, of the Bible, of science, and many other experiences.

After you have checked these statements, you may ask questions of the leader as to why there are so many different ideas, or what any mean which you do not understand. Do not ask any questions until all are through marking their papers.

Mark the statements as you think of them:

G if you believe the statement is a very good way of thinking of God
F if you believe it is a fair idea but not quite the way you would say it
P if you think the idea is poor, or wrong, or childish
? if you do not understand the statement, or know what it means

G	F	P	?	
				1. God is the Heavenly Father.
				2. God is the Creator of the world.
				3. God is Nature.
				4. God is a Power greater than man, having control over his life.
				5. God is the Trinity—Father, Son, and Holy Spirit.
				6. God is a supernatural being who helps those who trust him.
				7. God is a word covering qualities like honesty, justice, love.
				8. God is the Supreme Ruler to whom we are all responsible.
				9. God is everywhere.
				10. God is a friend who is ever near and ready to help.
				11. God is the judge of all the earth.
				12. God remembers all our good deeds and rewards us accordingly.
				13. God remembers all our bad deeds and we are punished by him for them.
				14. God will answer a prayer to make a person who is sick well.
				15. God will answer a prayer to help one who is desperately in need.
				16. God is the spirit of Jesus living forever in heaven.
				17. God is universal mind.
				18. God is love.
				19. God is a poetical way of describing the best in life.
				20. God once talked to people but does not today.
				21. God talks to those who are ready to listen and to do his will.
				22. God is a mysterious power which no one can ever fully understand.

G	F	P	?	
				23. God is the One who determines what is right and what is wrong.
				24. God is understood best by studying the Bible.
				25. God is the central power which history and science and religion reveal.

Write down any other ideas which you think are needed to describe God._____

_____

What experiences have affected your ideas of God the most?

_____

_____

The Measurement of Social Attitudes
Edited by L. L. Thurstone
The University of Chicago

ATTITUDE TOWARD GOD

(The Reality of God)

Scale No. 22, Form A

Prepared by
E. J. Chave *and* L. L. Thurstone
The University of Chicago

Write your name here_____

Personal facts_____

_____

_____

This is a study of attitudes toward God. On the reverse side you will find twenty statements expressing different attitudes toward God.

Put a check (✓) if you *agree* with the statement.

Put a double check (✓✓) if you *strongly agree* with the statement.

Put a cross (×) if you *disagree* with the statement.

If you cannot decide about a statement you may mark it with a question mark.

This is not an examination. People differ in their opinions about what is right and wrong in this issue.

Please indicate *your own attitude* by a check or double check when you agree and by a cross when you disagree.

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Put a check (✓) if you *agree* with the statement
Put a double check (✓✓) if you *agree emphatically*
Put a cross (×) if you *disagree* with the statement

( ) 1. I do not believe in God and would be a coward if I pretended to do so.

( ) 2. It is absurd for any thinking man to use such a concept as God.

( ) 3. I trust in God to support the right and condemn the wrong.

( ) 4. I think I believe in God, but really I haven't thought much about it.

( ) 5. I am thrilled in contemplation of the divine Creator.

( ) 6. I am tolerant toward those who still believe in God.

( ) 7. The idea of God is a hindrance to clear thinking.

( ) 8. It is stupid to insist that there is a God.

( ) 9. I believe in God but my idea of God is vague.

( ) 10. My faith in God is complete for "though he slay me, yet will I trust him."

( ) 11. My idea of God develops with experience.

( ) 12. Although I do not believe in God, I am open-minded about the mysteries of life.

( ) 13. I haven't yet reached any definite opinion about the idea of God.

( ) 14. I hate the word God and everything associated with it.

( ) 15. I have a strong desire to believe in God.

( ) 16. I am quite convinced of the reality of God.

( ) 17. I do not know whether I ought to believe in God.

( ) 18. The idea of God seems quite unnecessary.

( ) 19. God is the underlying reality of life.

( ) 20. God has no place in my thinking.

The Measurement of Social Attitudes
Edited by L. L. Thurstone
The University of Chicago

ATTITUDE TOWARD GOD

(The Reality of God)

Scale No. 22, Form B

Prepared by
E. J. Chave *and* L. L. Thurstone
The University of Chicago

Write your name here_____

Personal facts_____

_____

_____

This is a study of attitudes toward God. On the reverse side you will find twenty statements expressing different attitudes toward God.

Put a check (✓) if you *agree* with the statement.

Put a double check (✓✓) if you *strongly agree* with the statement.

Put a cross (×) if you *disagree* with the statement.

If you cannot decide about a statement you may mark it with a question mark.

This is not an examination. People differ in their opinions about what is right and wrong in this issue.

Please indicate *your own attitude* by a check or double check when you agree and by a cross when you disagree.

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Put a check (✓) if you *agree* with the statement
Put a double check (✓✓) if you *agree emphatically*
Put a cross (×) if you *disagree* with the statement

( ) 1. There is a far better way of explaining the working of the world than to assume any God.

( ) 2. The ideas of God are so confusing that I do not know what to believe.

( ) 3. The idea of God means much to me.

( ) 4. I don't believe in God, but the idea has value for many people.

( ) 5. The idea of God is useless.

( ) 6. I wish I could believe in God but I don't.

( ) 7. I try to rule out all ideas of God, irrespective of tradition and sentiment.

( ) 8. Though at times I am perplexed, I still trust in the underlying reality of God.

( ) 9. Anyone who questions the reality and goodness of God cannot be honest in anything.

( ) 10. The idea of God gives me a sense of security.

( ) 11. I would openly reject the idea of God except for the feelings of parents and friends.

( ) 12. I fluctuate between believing and denying the reality of God.

( ) 13. The idea of God is the best explanation for our wonderful world.

( ) 14. I still hold on to my belief in God without any clear reason.

( ) 15. It is simple-minded to picture any God in control of the universe.

( ) 16. I still believe in God because it is hard to give up an old habit.

( ) 17. I would rather die than give up my faith in God.

( ) 18. I have no patience with those who still cling to the stupid idea that there is a God.

( ) 19. The belief in God is fundamental in my life.

( ) 20. The idea of God is mere superstition.

This series of attitude scales
is edited by L. L. THURSTONE,
The University of Chicago

INSTRUCTIONS FOR USING THE SCALE ATTITUDE TOWARD GOD

(The Reality of God)

SCALE NO. 22, FORMS A AND B

These instructions are for use with the "Scale of Attitude toward God" which was constructed by E. J. Chave and L. L. Thurstone.

How to Use the Scale

This scale is not an examination in any sense. It is therefore allowable to fill in the blanks without supervision. In most cases, the scale will be given to a group of subjects and the directions apply to that situation.

Distribute the blanks, one to each person. The subjects may or may not be asked to fill in their names. The three blank lines on the title-page may be used for any information the investigator may want, such as age, sex, nationality, and education.

If a sentence has been altered it will be ignored in scoring the results. This fact should be explained to the subjects. If any alteration were made in a statement, the indorsement would not be comparable with those of other people and consequently it would have no value.

There should be no discussion about these statements before the blanks are filled in. After the forms have been filled in, there is, of course, no harm in discussing the opinions at length. At that time the statements may be discussed at will. But one should be careful that each subject has the opportunity to read and indorse these opinions uninfluenced by previous discussion about this particular list of opinions.

There is no time limit on this scale because it is in no sense a speed performance. Allow each subject as much time as he likes. Ten or fifteen minutes is usually ample time.

How to Score the Papers

The twenty statements are printed in random order. The number preceding each statement has no significance except to identify it.

No opinion is to be regarded as right or wrong. The purpose of the scale is to describe people's attitudes toward God without any implication that one attitude is more correct than another. It is therefore of no significance that higher scale values happen to be assigned to the statements favorable to the God concept. The reverse arrangement might as well have been chosen.

The scale value of each of the twenty statements in Forms A and B are tabulated below:

FORM A

Statement	1	2	3	4	5	6	7	8	9	10
Value	3.4	1.2	8.0	6.4	9.6	4.5	2.2	1.5	6.7	10.4

Statement	11	12	13	14	15	16	17	18	19	20
Value	7.6	4.4	5.5	0.5	7.1	8.8	5.5	3.1	9.5	2.4

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Statement	1	2	3	4	5	6	7	8	9	10
Value	2.9	5.5	8.3	4.5	1.9	4.4	3.4	7.2	9.8	7.6

Statement	11	12	13	14	15	16	17	18	19	20
Value	3.6	5.5	8.8	6.9	1.4	6.5	10.5	1.1	9.5	2.3

A person's score is the median scale value of all the statements he has double checked. If he has not double checked any statement, then his score is the median scale value of all the statements that he has checked. For example, suppose that a person has no double checks but that he indorses statements 4, 6, 9, 11, 15, and 17 of Form A. The corresponding scale values are 6.4, 4.5, 6.7, 7.6, 7.1, and 5.5. The median scale value is half-way between 6.4 and 6.7, which is 6.6. This score should be recorded on the first page of the blank. If an odd number of statements is indorsed, the person's score is the scale value of the middle statement on the line

Forms A and B

The two forms, A and B, of the scale will give comparable scores. If an experimenter wants to study the effect of some kind of instruction or propaganda he may use one form at the beginning of the experiment and the other at the end and thus measure the effect of the interposed material. The scale could be used to test students at the beginning of their Freshman year and later at various times throughout their college course to see what change, if any, occurs in the attitude of college students toward God. Both forms may be used at one time if a longer set of questions is desired.

Distribution of Attitude in a Group

It is frequently desired to compare several groups with reference to their attitudes on a particular issue. In order to make such a comparison, it is necessary to determine the mean attitude of each group. This is simply the arithmetic mean (the ordinary average) of all the scores in each group. The scores may also be plotted in the form of frequency distributions and these may be compared as to central tendency and dispersion by the usual statistical methods.

Interpretation of the Scores

The following table enables one to interpret the individual scores as well as the average score of a group of individuals:

0– 2.9—Strong atheistic attitude

3.0– 3.9—Atheistic attitude

4.0– 4.9—Disbelief in God

5.0– 5.9—Neutral, hesitant, or agnostic attitude

6.0– 6.9—Slightly favorable to the God concept

7.0– 7.9—Belief in God

8.0–11.0—Strong religious attitude toward God

The interpretation of a particular score can also be made by reading several of the statements in the two forms with values nearly equal to the score to be interpreted.

The Measurement of Social Attitudes
Edited by L. L. THURSTONE
The University of Chicago

ATTITUDE TOWARD GOD

(Influence on Conduct)

SCALE NO. 22, FORM C

Prepared by
E. J. CHAVE *and* L. L. THURSTONE
The University of Chicago

Name _____

Personal facts _____

_____

_____

This is a study of attitudes toward God. On the reverse side you will find twenty-two statements expressing different attitudes toward God.

Put a check mark (✓) if you *agree* with the statement.

Put a double check (✓✓) if you *strongly agree* with the statement.

Put a cross (×) if you *disagree* with the statement.

If you cannot decide about a statement you may mark it with a question mark.

This is not an examination. People differ widely in their opinions about what is right and wrong in this issue.

Please indicate *your own attitude* by a check or double check when you agree and by a cross when you disagree.

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Put a check (✓) if you *agree* with the statement
Put a double check (✓✓) if you *agree emphatically*
Put a cross (×) if you *disagree* with the statement

( ) 1. I pattern my life after Jesus Christ and yield my whole life to God.

( ) 2. I am uncertain whether the idea of God influences my conduct or not.

( ) 3. I get all kinds of good thrills out of life without assuming God.

( ) 4. I never attempt any major activity without praying for guidance.

( ) 5. I am much happier since I gave up all pretense of believing in God.

( ) 6. To me God is the constant inspiration and support of the best we try to achieve.

( ) 7. I am doing all I can to eradicate such religious rubbish as the idea of God.

( ) 8. I don't think the idea of God influences my daily living.

( ) 9. I would not hesitate to die rather than deny my faith in God.

( ) 10. I guide my conduct by the findings of good scientific men and not by the idea of God's will.

( ) 11. I neither approve the idea of God by worship nor show disapproval of the idea by any careless word or act.

( ) 12. I feel a growing power to achieve my ideals as I reflect upon the way of God.

( ) 13. I am afraid of losing my faith in God.

( ) 14. I am an atheist and am delightfully free from what some regard as duty toward God.

( ) 15. I need God as I struggle to realize my ideals.

( ) 16. My rules of conduct are based upon experience and are quite unrelated to any ideas of God.

( ) 17. I think it is necessary to believe in God but I do not devote a lot of time to religion.

( ) 18. I believe in God but I find that God helps me when I help myself.

( ) 19. I'm not opposed to the idea of God but personally do not find any values in it.

( ) 20. The idea of God is not necessary to me as I attempt to achieve the good life.

( ) 21. My loyalty to God is very dependent upon being with good religious persons.

( ) 22. Whatever may be the truth about God I do not let the question prevent me from having a good time.

The Measurement of Social Attitudes
Edited by L. L. THURSTONE
The University of Chicago

ATTITUDE TOWARD GOD

(Influence on Conduct)

SCALE NO. 22, FORM D

Prepared by
E. J. CHAVE *and* L. L. THURSTONE
The University of Chicago

Name _____

Personal facts _____

_____

_____

This is a study of attitudes toward God. On the reverse side you will find twenty-two statements expressing different attitudes toward God.

Put a check (✓) if you *agree* with the statement.

Put a double check (✓✓) if you *strongly agree* with the statement.

Put a cross (×) if you *disagree* with the statement.

If you cannot decide about a statement you may mark it with a question mark.

This is not an examination. People differ widely in their opinions about what is right or wrong in this issue.

Please indicate *your own attitude* by a check or double check when you agree and by a cross when you disagree.

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Put a check (✓) if you *agree* with the statement
Put a double check (✓✓) if you *agree emphatically*
Put a cross (×) if you *disagree* with the statement

( ) 1. I have completely surrendered my life to God.

( ) 2. I make all my statements about God as noncommittal as I can.

( ) 3. I have greater happiness in living a day at a time without worry about God.

( ) 4. God is a hidden force directing my life as I strive for the best.

( ) 5. I don't steer my life by any foolish ideas about what is God's way.

( ) 6. I feel the call of God in every human need.

( ) 7. Only fools and hypocrites talk about God influencing them.

( ) 8. I am gaining freedom from old fears and superstitions about God influencing my conduct.

( ) 9. God is a tremendous reality and I adjust all my life to this fact.

( ) 10. My satisfaction is in life itself and I'll enjoy it as fully as I can without any God.

( ) 11. The idea of God neither helps nor hinders my endeavor to live a decent life.

( ) 12. My faith in God makes me struggle for a new world-order.

( ) 13. If I could get any satisfactory idea of God I believe it would make a difference in the way I live.

( ) 14. I have no faith in God; I live as I please and defy the fates to do their worst.

( ) 15. I never trust anyone who denies that he believes in God.

( ) 16. I feel that none of the ideas of God have any value for ordinary living.

( ) 17. I am far more careless about my duty toward God than I ought to be.

( ) 18. I believe that one has to be faithful to God in order to prosper in life and I act accordingly.

( ) 19. I have given up the idea of God but the old customs still have a pull on me.

( ) 20. I find every day full of opportunities for doing good and for enjoying life without assuming God.

( ) 21. I love God but I am too selfish to love my neighbor as myself.

( ) 22. I have reluctantly given up my idea of God but I continue to act as squarely as I ever did.

This series of attitude scales
is edited by L. L. THURSTONE,
The University of Chicago

INSTRUCTIONS FOR USING THE SCALE ATTITUDE TOWARD GOD

(Influence on Conduct)

SCALE NO. 22, FORMS C AND D

These instructions are for use with the "Scale of Attitude toward God" which was constructed by E. J. Chave and L. L. Thurstone.

How to Use the Scale

This scale is not an examination in any sense. It is therefore allowable to fill in the blanks without supervision. In most cases, the scale will be given to a group of subjects and the directions apply to that situation.

Distribute the blanks, one to each person. The subjects may or may not be asked to fill in their names. The three blank lines on the title-page may be used for any information the investigator may want, such as age, sex, nationality, and education.

If a sentence has been altered it will be ignored in scoring the results. This fact should be explained to the subjects. If any alteration were made in a statement, the indorsement would not be comparable with those of other people and consequently it would have no value.

There should be no discussion about these statements before the blanks are filled in. After the forms have been filled in, there is, of course, no harm in discussing the opinions at length. At that time the statements may be discussed at will. But one should be careful that each subject has the opportunity to read and indorse these opinions uninfluenced by previous discussion about this particular list of opinions.

There is no time limit on this scale because it is in no sense a speed performance. Allow each subject as much time as he likes. Ten or fifteen minutes is usually ample time.

How to Score the Papers

The twenty-two statements are printed in random order. The number preceding each statement has no significance except to identify it.

No opinion is to be regarded as right or wrong. The purpose of the scale is to describe people's attitude toward God without any implication that one attitude is more correct than another. It is therefore of no significance that lower scale values happen to be assigned to the statements favorable to the God concept. The reverse arrangement might as well have been chosen.

The scale value of each of the twenty-two statements in Forms C and D are tabulated below:

FORM C

Statement	1	2	3	4	5	6	7	8	9	10	11
Value	0.1	5.6	8.4	1.6	9.5	1.0	10.8	7.1	0.5	8.8	5.8

Statement	12	13	14	15	16	17	18	19	20	21	22
Value	2.0	4.4	10.3	2.4	9.1	4.2	3.1	6.0	7.9	3.7	6.6

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FORM D

Statement	1	2	3	4	5	6	7	8	9	10	11
Value	0.1	5.6	8.3	1.4	9.4	1.1	10.6	7.2	0.5	8.8	5.8

Statement	12	13	14	15	16	17	18	19	20	21	22
Value	2.0	4.4	10.6	2.6	9.1	4.2	3.2	6.2	7.7	3.7	6.4

A person's score is the median scale value of all the statements he has double checked. If he has not double checked any statement, then his score is the median scale value of all the statements that he has checked. For example, suppose that a person has no double checks but that he indorses statements 4, 6, 9, 12, 15, and 18 of Form D. The corresponding scale values are 1.4, 1.1, 0.5, 2.0, 2.6, 3.2. The median scale value is half-way between 1.4 and 2.0, which is 1.7. This score should be recorded on the first page of the blank. If an odd number of statements is indorsed, the person's score is the scale value of the middle statement on the line.

Forms C and D

The two forms, C and D, of the scale will give comparable scores. If an experimenter wants to study the the effect of some kind of instruction or propaganda he may use one form at the beginning of the experiment and the other at the end and thus measure the effect of the interposed material. The scale could be used to test students at the beginning of their Freshmen year and later at various times throughout their college course to see what change, if any, occurs in the attitude of college students toward God. Both forms may be used at one time if a longer set of questions is desired.

Distribution of Attitude in a Group

It is frequently desired to compare several groups with reference to their attitudes on a particular issue. In order to make such a comparison, it is necessary to determine the mean attitude of each group. This is simply the arithmetic mean (the ordinary average) of all the scores in each group. The scores may also be plotted in the form of frequency distributions and these may be compared as to central tendency and dispersion by the usual statistical methods.

Interpretation of the Scores

The following table enables one to interpret the individual scores as well as the average score of a group of individuals:

0– 2.9—Strong religious attitude toward God

3.0– 3.9—Definite recognition of God affecting conduct

4.0– 4.9—Slightly affected by idea of God

5.0– 5.9—Noncommittal, neutral, or agnostic attitude

6.0– 6.9—Disbelief but attitude not yet strongly set

7.0– 7.9—Definite denial of God influencing conduct

8.0–11.0—Strong atheistic attitude

The interpretation of a particular score can also be made by reading several of the statements in the two forms with values nearly equal to the score to be interpreted.

The Measurement of Social Attitudes
Edited by L. L. THURSTONE
The University of Chicago

DEFINITIONS OF GOD

FOR SCALE NO. 22, FORM E

Prepared by E. J. CHAVE

Name _____

Age: Under 12, 12–16, 17–24, 25–49, 50–99 (Underline in which age group you are)

Male, Female (Underline which) Place of birth _____

Nationality (Mother) _____ (Father) _____

Church preference (Mother) _____ (Father) _____

My church preference is _____

(Underline phrases below which describe your religious attitudes and practices)

1. I am a member of the church, I attend regularly, I attend irregularly, I never attend.
2. I attend Sunday school, regularly, irregularly; I used to attend, I never attend.
3. I attend regularly, irregularly (name other services): _____

_____

4. I have strong religious convictions, I am about like the average church member, I am quite indifferent and lax about religious matters.
5. I have few doubts or questions about religion, I have a good many doubts and problems.
6. I read a good many religious books and magazines, I read very few religious books or magazines, I read regularly (name religious periodical): _____
7. I have studied the Bible carefully, I have never studied the Bible by myself, I read the Bible quite regularly, I seldom read the Bible, I never read the Bible by myself.
8. My ideas of God and religion have grown naturally from a child until now; my ideas of God and religion have changed a great deal in the last few years; I never expect to change my ideas of God or of religion.
9. I count myself to be a fundamentalist, a conservative, a modernist, a fairly modern, a skeptic, an agnostic, an atheist.
10. The greatest influences on my present religious ideas have been *a*) _____, *b*) _____, *c*) _____

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DEFINITIONS OF GOD

Each person tends to define God in a different way, or to make different statements about the idea of God. The list of definitive statements below cover a wide range of attitudes. It may be that one of the statements is sufficient to express your attitude, or you may require several, or you may prefer to write out a brief statement of your idea of God, or you may want to check one or more statements and add further description on the blank lines at the end of the list.

Read each statement carefully. Check those you agree with (✓), and mark with a cross (×) those you disagree with. Indicate by a question mark (?) any definition about which you are in doubt.

After you have marked each statement go over those you have checked (✓) and in the margin to the left double check (✓✓) the three that best express your idea of God.

__ 1. God is the heavenly Father.
__ 2. God is the Creator and Sustainer of the universe.
__ 3. God is the Lord of heaven and earth, almighty, eternal, infinite, perfect.
__ 4. God is the Trinity—Father, Son, and Holy Spirit.
__ 5. God is the supreme personality and Jesus is his best representative.
__ 6. God is the supernatural power that governs all things.
__ 7. God is the determiner of destiny.
__ 8. God is the abiding spirit of love in the world.
__ 9. God is the personality producing force in the world.
__10. God is a definite person to whom we can pray and who answers prayer.
__11. God is the best hypothesis man has to explain life as he finds it.
__12. God is the name given to the underlying, integrating reality of life.
__13. God is the creative force of the universe manifest in law, beauty, truth, and moral force.
__14. God is the symbol of man's assurance that the universe supports his struggle for the largest social values of humanity.
__15. God is the personified, interblended life of humanity.
__16. God is the universal mind working through universal laws.
__17. God is purposive will in the on-going process of life .
__18. God is Nature working in natural laws.
__19. God is a name for a wish.
__20. God is a hypothesis to explain the unknowable.
__21. God is a myth.
__22. God is a useless term in modern life.
__23. God as a personal, controlling, supernatural power is an unreasonable product of the imagination.
__24. God as a personal force or being in the universe is entirely outside any scientific view of the universe.
__25. God is the supreme integrating personality of our universe with whom man may have both personal and social relationships by recognition of the underlying laws of life.
__26. God is the symbol of the highest values of life, whether one has a definite concept or not.
__27. God is the eternal problem and the eternal quest of mankind.

Further definition: _____

_____

_____

_____

_____

This series of attitude scales
is edited by L. L. Thurstone,
The University of Chicago

INSTRUCTIONS FOR USING THE LIST OF DEFINITIONS OF GOD

Scale No. 22, Form E

These instructions are for use with the "Scale" for securing a person's "Definition of God," constructed by E. J. Chave. It may be used with the scales measuring "Attitude toward God," "Attitude toward the Church," or with any other social attitude scales.

How to Use the List of Definitions

This schedule is not an examination in any sense. It is allowable and desirable that the blanks be filled in without supervision. In most cases the schedule will be given to a group of persons and the directions apply to that situation, though the scales of this series may be used as diagnostic instruments with an individual.

There are no scores for this schedule. It will be found that persons are often quite inconsistent in their ideas of God, and have no clear concepts. The purpose of this list is to discover the meanings of the term God to those who use it, and some of the factors that probably have helped to make the present attitude. From the information given on the first page and the statements checked on the second page the investigator will have to formulate his estimate of the general position of the subject. He may be strongly anthropomorphic in his ideas, he may have traditional forms for expressing some of his ideas and be quite free of anthropomorphic ideas in other expressions, he may be distinctly spiritual in his tendencies but very symbolical in his expressions, he may be strongly humanistic in definition, he may be definitely personal in description and supernatural in presupposition, or he may be atheistic.

The investigator will probably do best to use several forms of the graphic type and locate his subjects on these according to his interest in the study and to the character of the group he is studying. Thus he might have such forms as these:

Anthropomorphic	Extremely Literal	Definitely Personification
Modernist	Popularly So-called	Strictly Scientific
Humanistic	Theistic Humanist	Anti-theistic Humanist

or such a form as Theistic—Agnostic—Atheistic

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The greatest value of the list will probably be to furnish data that may be used in correlational studies of different types. Changes in concepts may easily be discovered by having this form checked at different times, after sufficient interval has elapsed to warrant a possible change, or after a definite experience of some kind that might be expected to modify existing attitudes. In using the two scales "Attitude toward God" ("The Reality of God" and "Influence on Conduct") it will be distinctly helpful to interpret the results if one has the information from this form on "Definition of God." Wherever a person's general philosophy of life might be considered in the study of any social attitudes the index derived from this "Definition of God" or from the "Attitude toward God" scales should be of distinct value. The God concept is often the integration of the person's philosophy of life, and is at least a measure of his larger values.

VIII

STUDIES OF RELIGIOUS TEACHING

This collection includes three new forms and five samples of those published in the author's book, Supervision of Religious Education.

I. Self-rating Scale for Leaders in Religious Education

This is a ten-point scale to stimulate thinking about the requirements for leadership in the field of religion. There are six sections with ten statements of desirable qualities or characteristics. A percentage rating may be secured by dividing the self-rating score by six, for the total possible score is 600.

Any one section of this scale might be used at a given time when discussion deals with the subject of that section in detailed analysis. Or after a series of talks and discussions the scale might be used for review and fixation of ideas as well as for stimulation of responsive attitudes.

II. Analytic Schedule for Study of Preaching

In any scheme of religious education the preacher's task must be considered from an educational standpoint. This schedule is intended to direct attention to various matters which affect the preacher's influence and leadership.

The practical use of this instrument is for a minister's wife, or intimate friend of mature experience, to study the minister in action and to confer on different points at different times. It may also serve as a basis of conference for a group of preachers who have undertaken to study some one or more outstanding preachers of their acquaintance.

If used objectively and observations are put in written form, this instrument will serve to yield data significant for a measure of effective preaching.

III. Schedule To Guide in Study of Social Quality of a Program

This is an exploratory instrument to uncover significant data for appraisal of the social qualities of a program of religious education. It would involve a co-operative study over a number of weeks, with careful record of findings.

If desired, a statistical evaluation might be given by rating each section on a five-, seven-, or ten-point scale after the study has been made. A line graph might be used running from Very Unsatisfactory Condition to Very Satisfactory Condition, with opportunity for those who have participated in the study to rate the situation according to their impressions. An average of ratings would give a significant index.

IV. Supervisory Schedules

Five forms of the types given in the author's book, Supervision of Religious Education, are included here as samples of analytic studies which give opportunity for co-operative studies on teaching situations, rough measures of attainment, and occasions for periodic reviews of progress.

The forms are part of a copyright book, but permission for use or modification will be readily given. The book gives elaborate discussion of their uses and illustrations of methods of their use. Those included are: (a) Teaching Method, (b) Religious Values of a Teaching Situation, (c) Pupil Response, (d) Discipline and Classroom Management, and (e) Recreation.

I. Self-rating Scale for Leaders in Religious Education

The responsibilities of religious leadership are usually considered seriously, and leaders are ever seeking self-improvement. The following scale is intended to stimulate thought on phases of a leader's equipment which always have room for improvement. It may suggest places where individual or group conferences may be of value. Help us to keep our leadership at highest efficiency.

Rate yourself on each item. Then add your ratings and see how you find yourself on the total range of suggested items. Select a number on the scale 0 to 10 which represents your present state on each of the following possibilities, and put it on the line before each statement as you proceed in your self-analysis.

Very Poor					Average					Excellent
0	1	2	3	4	5	6	7	8	9	10

If you feel you are just average, rate yourself 5; if below or above the average church leader you know, rate yourself accordingly. Few will have to rate themselves at 0 on any item, but it may be you are quite short on some phase. Few will feel that they cannot improve and have struck 10, but on some items you may be very well prepared. The rating is only approximate, but careful ratings will suggest where growth is needed. Neither discount nor overrate yourself.

Religious Convictions

___ Religion represents the most important values and truths I know.
___ God is a definite reality and power with whom I can work.
___ Jesus is a teacher and example of constant inspiration to me.
___ The church must become the center of community life, its continual inspiration.
___ The Bible is a treasure-house of spiritual experience.
___ The underlying laws of the universe support man's upward climb.
___ Ideas of religion must continually change but religious values grow with learning and experience.
___ The test of beliefs is in practice rather than in feelings about them.
___ The truths of religion are revealed in history, science, art, literature, and in all man's quests for an understanding of life, its possibilities and resources.
___ Right and wrong are fundamental qualities of the underlying laws of the universe but are discovered in relation to personal and social values.

Religious Objectives

___ I desire as full a religious life as I can realize, personal and social.
___ I find a thrill in helping others to find the abundant life and to become free and efficient personalities.
___ I seek to know God, the underlying and integrating force of life.
___ I seek to help others to gain faith in God, in themselves, and in others.

___ I seek a good working acquaintance with the Bible and other inspirational religious literature.
___ I try to help others find interest in the study of religion and its application to life.
___ I try to give an example in my own life of the principles I teach.
___ I seek to make the church as effective and as influential as possible in society.
___ I am interested in working with others for the reconstruction of society according to the highest religious principles of living.
___ I seek to help make religious practices consistent with the best religious ideas and ideals.

Local Church Activities

___ I understand the general objectives of my church and can make them meaningful to others.
___ I know the general and specific objectives of the departments in which I work.
___ I share in conferences and committee meetings regularly to further united democratic policies and procedures.
___ I am interested in furthering the interrelations of persons and organizations to the end of the best total program of religious education.
___ I endeavor to get the point of view of others, especially of younger people, that I may co-operate with them in achieving the best religious outcomes.
___ I know considerable of the history of my church and seek to preserve its best traditions.
___ I seek to discover and further the largest service of my church to our community.
___ I assume a measure of responsibility for the success of any undertakings in which I share.
___ I have a genuine satisfaction in participation in the work of my church.
___ I have a pride in my church and make few apologies for any phase of its conditions or activities.

Preparation for Leadership

___ I am acquainted with the best works on the psychology of growing persons.
___ I know the general principles of learning and can use them.
___ I understand the capacities and limitations of those with whom I work.
___ I know the principles of the psychology of religion and how religious values and attitudes develop.
___ I know how to motivate conduct by religious ideas and ideals.
___ I am acquainted with the teachings of the Bible and understand its background.
___ I have studied the life and teachings of Jesus and can teach them.
___ I know the history of my own denomination and its general program and activities.
___ I have a fair knowledge of religious history and of varied beliefs and practices.
___ I have a fair library, or have access to such, to aid me in my responsibilities.

Knowledge of Techniques

___ I know how to select goals for my work and try to keep significant objectives in all I do.
___ I know how to make good lesson plans and generally plan my work ahead.
___ I know the general principles of questioning, leading discussions, and securing pupil participation and have some skill in these.
___ I know how to stimulate and guide creative learning situations.
___ I know how to tell good stories suited to the age and group I teach.
___ I know how to use dramatization to further my objectives.
___ I can allow for individual differences and have satisfaction in releasing individual capacities.
___ I am thorough in my own work and try to prevent any superficial or careless responses.
___ I try to use good English and encourage the same in my pupils.
___ I know how to observe others and to learn from their experience.

Personality Qualifications

___ I try to show refinement and exemplary conduct.
___ I try to be friendly without any affectation or patronizing spirit.
___ I strive to prove myself sincere, capable, and humble.
___ I strive to maintain healthy vigor and steady enthusiasm.
___ I am a learner and enjoy new ideas and methods.
___ I have a good working faith and try to make my religious spirit contagious.
___ I am tolerant and sympathetic with others and avoid needless controversey.
___ I aim to be prompt, regular, and dependable.
___ I seek to be co-operative, tactful, and fair in all social relations.
___ I keep my appearance as neat and attractive as I can.

II. Analytic Schedule for Study of Preaching

Describe briefly, specifically, and concretely your observations and impressions of the sermon, the preacher, the preaching act, and the atmosphere of the situation. Put your records and evaluation in such terms that you may have definite data for a conference with the speaker. Note both positive and negative factors. Keep record of words, phrases, gestures, general behavior, reactions of the audience, and any other things which impress you and which may contribute toward a good conference looking toward improvement of the preaching and its outcomes.

The following analysis is to make you sensitive toward possible factors in the given situation. Plan for a conference of mutual gain, a better understanding of what is involved in effective preaching. Be free from prejudices, ready to get another's point of view, prepared to talk over the situation and not to tell what is wrong, or what ought to have been done. Confer with another as you would like to be conferred with in a similar situation.

Situation

Name of church_____Denomination_____

Size of audience_____Character of audience_____

Date of observation_____Occasion_____

Preacher_____Time in this church_____

College_____Seminary_____

Other facts_____

1. Personality of Speaker

1.1 Healthy, vigorous, self-disciplined; well-groomed physical appearance.

1.2 Unaffected manifestation of ability, reserve, sincerity, dignity, kindliness, and reverence. Freedom from professionalism and self-consciousness.

1.3 Humble but not apologetic, fearless but not offensive, self-confident but not self-conceited. Enthusiastic but well-balanced.

1.4 Inspires confidence. Message a personal testimony of experience and faith. Speaks with conviction. Invites others to share a vital belief and purpose.

1.5 Emotionally responsive to his own message, but controlled in expression. At times countenance transfigured with earnestness and idealistic fervor.

1.6 Mannerisms attractive rather than objectionable. Voice, gestures, attitudes, and postures free and effective.

1.7 Identifies self with his audience. Takes a part in whole service. Not a person apart but a leader who has interested followers.

2. Organization of Sermon

2.1 Theme and purpose clearly evident. Suited to occasion and audience.

2.2 Plan logical and psychological. General points clear and easily remembered. Graphic presentation. Careful preparation evident.

2.3 Use of Bible in text, illustrations, and other references impressive and historically and religiously justifiable.

2.4 Use of other illustrative matter from current or historical life satisfactory in interpretation of religion and its application. Freedom from irrelevant quotations and discussions.

2.5 Emotional appeal and intellectual argument well balanced. Climax supported by rational considerations.

2.6 Sermon an integral part of the whole service; centers the meaning and purpose of worship; adds reality to sentimental and mystical experiences.

3. Needs and Problems Faced

3.1 Tends to awaken a sense of personal shortcomings and to stimulate desires for personal adjustments and improvement in total life.

3.2 Quickens outlook. Stirs sympathies toward the needs and problems of others, both of immediate fellowship and also of more remote relationships. Gives perspective for discriminating response to human needs.

3.3 Helps group to test working philosophy of life, to examine assumptions, to clarify basic principles, to face uncertainties frankly, to free selves from dogmatism, to revise and reorganize faith and practice.

3.4 Adapts his message to capacities, opportunities, and responsibilities of audience.

3.5 Shows present problems in relation to historical. Interprets social trends. Reveals abiding principles of progress.

3.6 Presents facts rather than mere opinions and hearsays. Stimulates judgments. Puts specific problems in larger settings. Seeks practical outcomes.

3.7 Identifies self with people. Shows sympathetic concern for problems of his congregation.

4. Religious Ideas and Attitudes

4.1 Identifies and relates spiritual laws and forces to everyday life. No loose, vague, and merely emotional verbalizations. Dynamic religious experience, vital and real.

4.2 Makes definite references to God and to his way of working by recitals of actual observations and experiences. Justifies the use of this concept in the cosmic, universal, and personality interpretations of life.

4.3 Personal and social appeals upon a basis of the worth and possibilities of human personality, individual and collective.

4.4 Interprets religion in harmony with modern scientific and philosophic working principles.

4.5 Shows understanding and appreciative attitude toward variant expressions of religion. Is free from intolerance, shallow criticism, cynicism, and prejudice.

4.6 Uses life and teachings of Jesus in significant ways. Is true to historical records and modern scholarly interpretation.

5. General Impressions

5.1 Sermon promotes definitely religious experience and applies religious principles to critical personal and social problems. Common faith and purposes are aroused.

5.2 Sermon free from narrow sectarian bias, or provincial interests, stimulates a world-view of religion and an interest in world-progress.

5.3 Feeling of sharing a vital experience with a genuine, alert, courageous, and distinctly religious personality.

5.4 No vital problem fearfully avoided. A good working philosophy of religion. An organizing experience for the hearers.

5.5 General effect encouraging, inspiring, and fortifying for those trying to make good against difficulties. Everyone should be stimulated to live on a higher level and with more hope and faith in a supporting universe.

5.6 Authoritative character of the message inherent in the truth presented and in the abiding values of life set forth. No blind dependence upon tradition.

5.7 Sermon a satisfactory unit in a series. Cumulative effect seems certain. Confidence in speaker and appreciation of truths presented grow by experience.

III. Schedule To Guide in the Study of the Social Quality of a Program of Religious Education

Social Ideas, Attitudes, Conduct Motivation, and Action

This schedule is intended to help leaders examine all phases of their work to discover to what degree their materials and methods are effectively conditioning social ideas, attitudes, motives, and everyday conduct. It aims at a sensitization of religious leaders to opportunities for clarifying social vision, creating keener interest in social service, developing wiser planning for social action, and, in short, finding means for extending the Kingdom of God.

I. To what degree do the central aims in the given religious organizations show evidence of social interests and desires?
   - 1.1 In what ways do the religious objectives and social objectives seem to coincide? To what degree are the social factors treated as extra-religious?
   - 1.2 To what degree are the social objectives worthy of the time and thought given to them? To what degree are they superficial?
   - 1.3 To what degree are the social consequences of individual influence and action made significant?

II. What current social facts are graphically portrayed?
   - 2.1 To what degree does the group discuss opinions and abstract ideas without relation to concrete facts?
   - 2.2 Who is depended upon for facts? the leader, some individual, or all members? What means are used to stimulate interest in and search for facts?
   - 2.3 What balance is kept in presentation of both negative and positive, hopeful and tragic social facts?
   - 2.4 What is done to identify marks of social progress and to evaluate significant social forces?

III. What historical experience is used as background for social thinking and planning?
   - 3.1 What use is made of scripture, church history, biography, or other social experience? What perspective is gained by it?
   - 3.2 To what degree is their critical examination of sufficient historical material to avoid any proof text selection to support a particular point of view?
   - 3.3 What kinds of resource materials are available and used?

IV. What care is taken to prevent misinterpretation and misuse of facts to influence thinking or action in a social issue?
   - 4.1 What evidence is there of careful differentiation between facts and interpretation of facts?
   - 4.2 What care is taken to have a complete presentation of facts before attitudes are formed or plans made for action?
   - 4.3 What pressures are evidently influencing social attitudes and action? Individual and group?

V. What practical outcomes are sought? How is purposive activity stimulated and guided?
   - 5.1 What evidence is there that discussion is expected to find fruition in specific action? How far does radical talk seem to be substituted for action? What is done to carry social interest beyond verbalization and stereotyped gestures?
   - 5.2 To what degree does precedent or traditional conservatism hinder free action?
   - 5.3 How far are these signs of putting theories into practice within the immediate situations and relationships of the group?
   - 5.4 What interest is taken in the interpenetration of cultures and in national and international social questions?

VI. To what degree does the group show scientific ways of thinking and to what degree do they seem to have magical, supernatural, or unreal attitudes in their social outlook?
   - 6.1 How far are scientific data and scientific methods given religious interpretation? What systematic investigations are used, made, or planned?
   - 6.2 What magical solutions by exhortations, resolutions, supernatural interventions, or other like means are attempted?
   - 6.3 To what degree are the emotional factors assets or liabilities in developing social attitudes and purposes?
   - 6.4 How far are specific social problems like war, crime, unemployment, political corruption, economic injustices, etc., investigated as to causes and possible solutions?

VII. What motivation is given for realization of social ideals?
   - 7.1 What contrasting pictures of social conditions are drawn? How far is identification of the individual with others stimulated?
   - 7.2 What visual aids are used to arouse imagery and to create desires for better social conditions?
   - 7.3 What emotions are aroused and operating? What effect are songs, symbols, examples, etc., likely to have? In what ways are the group taught to critically evaluate emotional appeals?
   - 7.4 What consideration is given to differences in age, experience, needs, and social background?

VIII. What relationship to other organizations working for social betterment are considered?
   - 8.1 What help is expected and made use of from leaders in such organizations?
   - 8.2 What conferences or co-operative undertakings are planned?
   - 8.3 What stimuli are given to individuals to participate in these other organizations and to further religious objectives thereby?
   - 8.4 What critically constructive studies are made of existing social movements?

IX. In what ways are persons being prepared for effective social leadership?

9.1 To what degree do the religious goals include the inspiration and guidance of individuals so they may become effective social leaders?

9.2 What studies, conferences, guided readings are planned to further such preparation?

9.3 What projects of this group might help to develop such leadership?

9.4 What opportunities do leaders in the religious group have for contacts with leaders of social organizations and movements?

IV. Supervisory Schedules

A. On Teaching Method[1]

This schedule is intended to call attention to items in method on which the supervisor and teacher may desire to confer together. The supervisor or teacher may keep references on as many points as desired for later conferences or for special study, but some specific items will be agreed upon following the supervisor's visitation. This form will be checked after the lesson—not in the classroom, but from notes made in the classroom.

General Approach

1. Was there a definite aim by the teacher for the class period? What was it?
2. Was the aim well chosen? Was it life-centered? Was it related to previous experiences of the group or to those planned for a later time. Did it meet real needs of those present?
3. What was the general plan of the lesson hour?
4. Did the lesson material further the objective?
5. Was provision made for pupil sharing in determination of goals and plans of procedure?

Equipment

6. Did pupils have texts or sufficient guide sheets or regular material for their participation?
7. Were teacher and pupils handicapped by lack of readily accessible material? Were Bibles available? Was denominational or missionary material used?
8. Was there provision for visual education by blackboard, maps, charts, studies, pictures, or other materials? Were they utilized to advantage?
9. Were materials used by class conserved for future use or for use by other groups?
10. Was there any attempt to enrich the immediate situation by use of community materials? Library? Public school? Other organizations? Individual?

Procedure

11. To what general type did the lesson belong? Question-answer? Problem-project? Discussion? Appreciation? Drill? Life-experience? Dramatics? Story-telling? How far were different methods used?
12. What laws of learning were recognized? Disobeyed? Was a readiness created for that which was to be learned? Was there apparent satisfaction in the experience of the hour? Was there self-activity?
13. Who did the purposing? planning? executing? judging? projecting future activities? Teacher alone? Pupils? Both?
14. Was time given for study and thought on the part of the pupils? Was supervised study used to advantage? Were pupils directed to source materials?
15. Were pupils responsible for work outside of class? Were assignments used in class in such a way as to stimulate interest in doing them well?
16. Could the lesson plan have been changed with better results?

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[1]Taken from Ernest J. Chave, Supervision of Religious Education (Chicago: University of Chicago Press, 1931), pp. 81-84.

Elements of Strength (in what measure were the following achieved?)

1. All the pupils were stimulated to participate in class experience.
2. The pupils were made conscious of the meaning of religious values, and a desire to interpret them in their own lives was created.
3. The pupils were given a clearer conception of the meaning of religion and thereby helped to become more interested in carrying out some specific Christian objectives.
4. The text and other materials used provided sufficient data as a basis for clear thinking and the solution of problems from the religious point of view.
5. The pupils were helped to differentiate between types of motives for conduct and to recognize the Christian ones.
6. The lesson was related to the experiences of the pupil and their experiences definitely enriched and enlarged. New appreciations were stimulated.
7. The pupils were taught to hold hasty judgments in control.
8. Pupils raised problems that led to further study with more serious intent.
9. The pupils were led to realize religious values in literature, art, and nature.
10. Children were led to give religious interpretation to a common life-experience.
11. Some one idea was emphasized sufficiently so as to carry over into daily life.

Elements of Weakness (to what degree were the following factors evident?)

1. Wrong method of teaching was used and laws of learning were ignored; that is, he taught a development lesson when his class was ready for a practice lesson or perhaps for a review lesson; or he gave a review of a topic when practice or drill was needed.
2. No provision was made for pupil study; source materials were not available.
3. There was too much dependence placed upon memory and not enough thinking stimulated, therefore little opportunity for problem-solving.
4. Pupil responses were not well distributed. One or two did most of the talking. Teacher seemed unable to meet needs of all.
5. There was not proper differentiation in relative significance of facts.
6. The lesson was not lifted to a religious level. There was no consciousness of God, or of the will of God, or of inner obligation because of religious purpose.
7. Pupils did not feel the responsibility of criticizing their own conclusions nor were they expected to apply them to life-situations.
8. Time was wasted on incidental matters, thereby losing main issues.
9. Teacher was not able to change plans and adapt himself to crisis which arose.
10. Teacher did not utilize vital life-situations to lead up to the lesson.

B. For Checking Religious Values[1]

1. What was done to cultivate a right idea of God and to create a desire for God-approved conduct?

   1.1. What idea of God did the teacher use most frequently? Was it adequate? Was it too anthropomorphic? Was it too impersonal? Were various phrases and terms used to give content to the idea of God? Was the way in which the term "God" and the idea of God were used within the comprehension of the class?

   1.2. Were the laws and manifestations of nature used to develop an idea of God or to describe his laws? Were nature and God made synonymous? Was a scientific view of the world appreciated by the leader and his group? Was human nature discussed as a God-creation as well as physical nature? Was this approach to an understanding of God satisfactory?

   1.3. Was the use of the idea of God, the sanction of God, God's will, or anything of the kind used in a meaningful way? Were they introduced in natural ways or as pious but meaningless phrases?

   1.4. What desire or interest was shown by members of the class to be in harmony with God? Was there any problem as to how to know God's will in specific situations? Were definite applications made to real problems of the principles assumed?

   1.5. Did the result of the lesson make the God-way attractive and impelling?

   1.6. Was the Jesus-way assumed to be the God-way? Were Jesus and God made synonymous? Was the uniqueness of Jesus described as a human achievement or treated as a supernatural phenomenon?

   1.7. Was the idea of God used satisfactorily in the lesson or could it have been more influential if used in another way?

2. Did the Christian traditions and ideals seem to be sufficiently appreciated, taking into consideration age, needs, and capacities?

   2.1. Was there historical perspective in interpretation of the Christian way? Did both leader and members of the group seem to think historically?

   2.2. Was there any sign of confusion as to what was the Christian standard in any specific situation? Were Christian principles well-illustrated by reference to immediate interests of the group?

   2.3. Was the best way called the Christian way, irrespective of reference to the life or teachings of Jesus? Was it truly consistent?

   2.4. Did the teacher apply the labels to the Christian way or was opportunity given to members of the class to discover and appreciate what was truly Christian?

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[1]Taken from Ernest J. Chave, Supervision of Religious Education (Chicago: University of Chicago Press, 1931), pp. 157-60.

2.5. What knowledge of the life and teachings of Jesus did the group seem to have? Were they able to take the role of Jesus and feel out his attitude in different situations?

2.6. Was the group urged to follow the example of Jesus without any study of what his example was and what it means to follow such?

3. How was the racial experience of religious values and customs used?

3.1. Was the Bible treated as a book of authority? Were proof texts used? Was the spirit of Jesus or example of Jesus or anything else used as a touchstone? Was it a real reference or a platitude?

3.2. Was there any reference to any other literature of religious experiences? Were modern religious experiences cited? Where could such have been introduced to advantage?

3.3. Was individual study of the Bible encouraged? Was the group caused to search for religious facts and experiences? Was the kind of study that was promoted such as to produce any vicarious experiences?

3.4. How far was the group helped to a sharing of other religious values? Was the teacher able to use his own experience in such a fashion that it became meaningful to the group?

3.5. Was there an appreciation of God and God's way in the ongoing processes of life? Did the historical perspective given in the teaching seem to cause any feelings of being in a great racial experience, struggling with the deepest meanings of life, and carrying forward a great religious enterprise?

4. Was there any reference to the problems or hopes of immortality?

4.1. Was there general or only individual and casual interest in the subject? Did any personal problems or beliefs emerge that needed more adequate treatment than was given?

4.2. What attitude did the teacher have? Did his ideas seem hazy and his language obscure, or were his statements clear and with good reason? Was there any attempt to avoid the subject or were the problems frankly faced?

4.3. What constructive thinking was stimulated in this field? What sources for suggestion were presented?

4.4. Was Christian living made desirable apart from reference to future life, or were pupils urged to live so that they could be sure of going to heaven?

5. How far were the pupils aided in building a philosophy of life? Of religion?

5.1. Were any important issues dodged that revealed critical problems?

5.2. Was any significant problem discussed thoroughly? Were universal principles or cosmic theories considered?

5.3. What help does the teacher need in getting a working philosophy and in assisting his pupils to do the same? Are the chief difficulties in lack of experience, in the habit of superficial thinking, or in language to express ideas?

5.4. Was the teacher's point of view imposed, suggested for discussion, or concealed, and democratic thinking and expression invited? Which would have been most fruitful?

6. What place was given to the church or other religious agencies?

6.1. What attitude toward the church as a place of worship, and reverent conduct, was evident in the behavior of the class?

6.2. Was there any definite method of creating an atmosphere in which reverence might be the natural and satisfying response?

6.3. What sign of loyalty to the local church or to the Christian cause was apparent?

6.4. Were there any narrow church prejudices shown? Was the spirit of readiness to co-operate with other religious groups indicated in any way?

7. What reactions were stimulated looking toward the reconstruction of society and the establishment of the kingdom of God?

7.1. Was there a definitely social point of view on the part of both teacher and pupils?

7.2. How far was there indifference and complacency? How far a vision of a new order of society?

7.3. What plans were considered for individual or group action for human welfare? What outlets would seem advisable?

7.4. What respect for human values and growth of personality was shown?

7.5. Was the group aware of the conditions marking social progress? Was there any evidence of interest in such?

8. Were the best methods used for lifting the procedures to a conscious religious level?

8.1. What part of the situation would you feel most influential for Christian living?

8.2. Were the pupils caused to take the role of religious persons and to feel the values and principles that motivated them?

8.3. Were moral principles universalized, and called God's will or way?

8.4. Was at least one definitely religious impression made during the period?

C. Pupil Response[1]

Church school_____Grade_____Date_____Time_____
Boys_____Enrolled_____
Girls_____Enrolled_____Teacher_____
Time teacher has had class_____
Lesson_____Course_____Observer_____

In the following questions give illustrations and incidents where possible.

General Situations

1. How far is interest indicated by regularity of attendance, increase, promptness?
2. Describe conditions of orderliness, courtesy, controlled behavior, self-government that suggest serious interest, class pride, individual problems, etc.
3. How far does the class seem to assume responsibility for success or failure, or progress in class undertakings?
4. What physical conditions seem to affect the responses of the group?

Situations Affected by Teaching Methods

5. How far does the teacher dominate the situation? In what ways is democratic participation invited and provided for?
6. What part does the class have in determining objectives and plans and in evaluating achievements?
7. In what ways are the pupils caused to think? Independently, thoroughly, systematically, concretely, experimentally, etc.? In terms of religious principles?
8. What opportunity is given for questions? Does the method of teaching stimulate further inquiry? Are the pupils interested in one another's questions? How far are these religious questions?
9. Do they relate personal experiences voluntarily? What religious experiences are most common? Do they apply religious principles to their own situations without teacher prompting? Do they have special problems?
10. What provision is made for working out their ideas? In handwork, projects, dramatization, ordinary life-situations? What religious interests are shown?
11. Describe the conditions of attention. Consistent, spasmodic, voluntary, involuntary, indifferent, coerced, fluctuates from one topic to another?
12. What emotional responses does the teacher seem to arouse most frequently? Love, hate, anger, indignation, sympathy, humor, irritation, etc.? To what degree are they wisely stimulated and associated?

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[1]Taken from Ernest J. Chave, Supervision of Religious Education (Chicago: University of Chicago Press, 1931), pp. 85-87.

13. Does the teacher control discipline without distracting from the progress of the lesson? What problems of disturbers are there in the class? Is personality respected in controlling individuals?

14. Distinguish between the motives the teacher is trying to stimulate and those that actually operate in the class and seem to carry on. Indicate any definitely Christian motives that seem to be controlling?

15. Does the class seem to reflect any attitudes of the teacher? What personality influences are strongest?

16. What system is there for distribution of responses? Check the distribution.

Subject Matter and Goals Affecting Responses

17. How far is there a religious point of view in the class? How is it manifest? What tendencies to superficiality, flippancy, seriousness, practical outcomes?

18. To what degree is the view of religion abstract, concrete, life-centered, God-conscious, conventional, influenced by ideas of Jesus, influenced by church standards and customs, related to social issues, influenced by the character of some leader or leaders?

19. How far does the class course of study meet their life-needs? In what ways does the teacher seem conscious of such? In what ways are the pupils desirous of solving life-problems? Does the course of study aid or handicap this?

20. What signs are there of inter-Sunday interest? What preparation? What follow-up? What wider reference is stimulated than that in immediate lesson material?

21. In what ways do the pupils use the Bible? To what degree does their religion seem Bible-centered?

22. Does the class generalize on principles? Do they recognize God's laws? How far are they stimulated to search for examples of conduct, or principles?

23. Does the interest in class studies seem to be related to intrinsic values in the material and goals, or is it mostly teacher-propelled?

24. With what phases of their studies do they show most interest? Bible studies, missions, biographies, social problems, personal problems, theological questions, church relationships, etc.?

25. What leading-on interests are developed in relation to religious literature, religious enterprises, world-problems, realization of personality for self and others?

26. How far does class summarize findings of a study period, project the next study, recall results of one time for another, make progress and desire progress?

D. For Guiding Observation in Matters of Discipline and Classroom Management[1]

I. General Conditions

1. In what ways do physical conditions aggravate problems of discipline and classroom management?

2. Was there sufficient attention to the methods of ushering and care of latecomers?

3. What provision was made for creating atmosphere supplying quietness, reverence, self-control? Did they seem to recognize that conduct should show respect for church and its objectives?

4. In what way was the group made conscious that their behavior was a part of their desire to act in a Christian way?

5. To what extent did the teacher assume that individuals would exercise self-control, and to what extent did he provide for self-government by the class?

6. Did the worship or assembly service prior to the class period produce the right tendencies to controlled behavior? Was the program interesting? Too long? Poorly graded?

7. Did the music or other items of the program assist in content or tend to excite the group?

8. How far did boy-and-girl relationships cause problems of control?

II. Personality and Teaching Skill

1. What instances were observed of pushing, chewing gum, scraping of chairs, slamming books, shuffling feet, looking out window, playing with extraneous things, reading funny papers, paper wads, leaning back in chair, flapping handkerchiefs, ostracizing a stranger, etc.

   a) How were these cases dealt with?
   b) Why did these cases of misconduct seem to demand discipline?

2. How was discipline affected by the teacher's personal condition?

   a) Did the teacher appear to be in good physical condition?
   b) Was she neat and attractive in personal appearance?
   c) Was there any outstanding feature of her personal appearance which was distracting?

3. How was discipline affected by the teacher's firmness, forcefulness, prepossessing manner, fairness, decisiveness, calmness, patience, courage, good nature, persistence, scholarship, tact, and expectancy of good conduct?

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[1]Taken from Ernest J. Chave, Supervision of Religious Education (Chicago: University of Chicago Press, 1931), pp. 90-92.

4. In what way was discipline affected by the teacher's understanding of the pupils?

   a) In what ways did the teacher reveal a knowledge and appreciation of the background and history of individual pupils?
   b) How did the pupils react to this appreciation of their problems?

5. In what way did the execution of the program affect discipline?

   a) How thoroughly prepared was the teacher for the lesson?
   b) To what extent was the program suited to the needs and understanding of the group?
   c) To what extent was interest maintained throughout the lesson?
   d) How widely and how evenly distributed were the responses of the group? What definite methods were used for securing pupil responses?
   e) How far did failure to provide for difference in the abilities of the pupils affect restlessness and cause distractions?
   f) To what extent was the program broken into by roll-call, collection, records, business, etc.?

6. Criticize the forms of discipline.

   a) Examples—teacher, pupil, historical characters.
   b) Approval of good conduct. Merits, prizes, praise, favors, special privileges, etc.
   c) Punishment—threats, force, deprivations, social stigma.
   d) Substitution of other motives and activities.
   e) Disregard of offenses.
   f) Withdrawing or modifying stimuli that produces the offense.
   g) Habits and attitudes being established.

E. To Guide Supervisors and Leaders in Evaluating and Improving a Recreational Program[1]

1. Philosophy of Recreation

1.1. To what extent is the recreational program thought of as an integral part of the whole program of the church, or other religious institution, and as a definite means of realizing the objectives of religious education?

1.2. In what ways is there an expectation and purpose on the part of both leaders and members to get satisfying religious outcomes?

1.3. To what degree has the group learned to universalize moral principles, and to test right and wrong in social activities by Christian standards?

1.4. To what extent is recreation thought of as a means for capturing interest in what is regarded as other more important parts of the program? To what extent is all life regarded as sacred and the goal, abundant living?

1.5. How far is there consideration of the time and money spent on the recreational features—

a) Relative to other parts of the program;
b) Relative to needs and abilities of the group;
c) Relative to benefits derived?

1.6. How far is there a definite plan to build up a good philosophy of recreation in the church and in the community, and to cause evaluation of all types of recreation?

2. Aims and Purposes

2.1. How far are recreational activities guided by conscious and worth-while purposes on the part of both leader and group?

2.2. How far are choices in recreation affected by—

a) Desire for a good time;
b) Desire to improve physical health;
c) Desire to enlarge interests, use talents, and give expression to personality;
d) Desire to share good times with others?

2.3. How far is the program planned ahead, providing for varied interests, democratic development, and sufficient preparation?

2.4. To what degree are all members participants? Is the group self-centered or does it extend its privileges to persons outside its own membership?

3. Leadership

3.1. How far is the leadership prepared for guidance—

a) In varied forms of recreation;
b) In achieving definite moral and religious outcomes;
c) In expressing effective Christian personality?

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[1]Taken from Ernest J. Chave, Supervision of Religious Education (Chicago: University of Chicago Press, 1931), pp. 229-32.

3.2. How far does the leader stimulate group members to participate in varied activities and to accept responsibility for the best forms of recreation?

4. Survey

4.1. To what extent has a survey been made of needs and provisions for recreation in the community?

4.2. How far is the policy for recreation in this church or organization determined by the facts of such a survey?

4.3. To what extent are the specific features of the program guided by a study of the interests, needs, and capacities of the group and its constituency?

5. Equipment

5.1. To what degree is the equipment available adequate for the recreational needs of the group?

5.2. How far has the group that uses the equipment been responsible for its provision, and how far does it recognize its duty to maintain it in good order?

5.3. In what ways does the use of a room for recreation affect its use for other purposes? If a room is used both for recreation and worship what difficulties are there in adjustment?

6. Intergroup Relationships

6.1. What co-operation does this group have with other groups—

a) of the church;
b) of the community?

6.2. What conflicts need adjustment?

6.3. What special consideration has been given to relationship with other racial or national groups?

6.4. How far do competitive relationships affect the best co-operation?

7. Relationships within the Group

7.1. How far is the group developing skill in self-discipline?

7.2. In what ways are principles of courtesy, good sportsmanship, unselfishness, etc., being developed?

7.3. How are wholesome relationships between the sexes promoted and guided?

8. Interests and Motives

8.1. What motives are most apparent in the group? What motives are most commonly appealed to by the leader? Are there inherent values in the recreational program sufficient to attract and hold attention?

8.2. How far does the program provide for—

a) Widening the horizon of members of the group;
b) Full use of mental powers and talents;
c) Stimulation of aesthetic and artistic tastes;
d) Appreciation of religious values in life?

8.3. What provision is made for overcoming conflicts between recreational practices and other ideals or traditions of the group or church?

8.4. What specific example can be recalled as to where recreation has had definite and desirable religious character and value?

8.5. In what ways is the recreational program of the church different from that of other agencies of the community?

8.6. How far are exterior rewards, prizes, or honors depended upon? What are the consequences?

9. Types of Marginal Problems

9.1. What is the advisability of engaging in activities that affect the religious scruples of any member of the group, or that seem to be contrary to the tradition of the local church?

9.2. What policy shall be adopted as to charging for recreational features?

9.3. What principles should guide in sponsoring dancing within the church or approving of dancing by Christian people outside the church?

9.4. How far shall the program be left flexible and how far may it be planned well in advance?

9.5. What are the best sources to guide leaders and groups in developing their recreational programs? How far is there provision for a library of books and periodicals relating to recreation?

IX

MISCELLANEOUS STUDIES

A few more experimental forms are presented which suggest other types of measuring instruments and diagnostic tools which may be of service to a religious educator from time to time. The invention and revision of these for specific purposes is an endless task, but with use better tools will be made and wider use will result.

I. Motivation in Religious Education

This observation schedule is nothing more than a series of suggestions as to kinds of records that are needed to give some idea of the motivating factors operating in situations where religious education is being conducted. No refined or adequate instruments may be expected until considerable exploratory work has been made and abundance of data is available. Special studies are needed in every one of the twenty-five situations listed in this schedule.

II. High-School Experiences Affecting Personality

These two forms, A and B, have been used to discover the experiences of high-school Seniors. A report on the findings of a limited study is given in Religious Education for July-September, 1938.

Seniors show a real interest in this opportunity to express themselves and to review their high-school experiences. The more intelligent ones show discernment and skill in analyzing their situations and describing them. Each of these forms can be answered in about an hour, though some persons ask for more time to write more fully.

The investigation aims at uncovering the factors which seem to have been most important in developing (1) a sense of self-worth, (2) social sensitivity, and (3) aesthetic appreciation.

III. Rating Scale for Use in the Supervision of Club Leaders

This rating scale serves to help the club leaders who may be co-operating in a church or other religious institution to evaluate their work. It directs attention to many phases of the educational process which may be neglected in merely keeping the machinery running.

If reports of this kind could be made from time to time and conferences held to consider ways of improving methods and outcomes, much more might be done than by the common hortatory talks. Progress or changes might be noted from year to year.

IV. Report on "Workers' Quarterly"

This report form was developed with a student responsible for field work where this quarterly was one of the denomination's important educational and promotional agencies. It illustrates a method of getting reports in a more specific fashion than is usually attained. It also serves to stimulate the users of the Quarterly to more intelligent use of it. This experience of appraisal and co-operation in improvement of denominational publications is needed in many places. The responsibility for preparation of materials is often left on persons who do not have enough contacts with the various parts of the field to know if they are as effective as they might be in all areas.

V. Study of the Religious Life of an Individual

This observation and interview schedule is planned to obtain as complete a study of the development of the religious life of an individual as is practical in any given situation. It aims at a picture of the personality, of the home background, of his religious habits, and of special ways in which religion seems to influence his conduct.

A collection of carefully studied individuals would provide an invaluable source for study of behavior patterns, forms of concepts, motivating influences, and the significance of educational procedures. Very little concrete data are available at different age levels, and no adequate psychology of religion has ever been written.

The next four instruments were prepared under direction of Professor W. C. Bower and have been used in curriculum research. Various other uses are evident in a study of the forms.

VI. Classification of Human Relations

This is a fundamental type of instrument for guidance in observation, giving in clear schematic form the complex series of relationships in which any individual may be involved. A statement of its possible service is given on the first page of the form.

VII. Instrument for Interest Analysis

This analytic form is intended to guide in the investigation of interests of young people and adults. It is comprehensive and furnishes a uniform plan of study.

VIII. Instrument for Recording Situations

This is a convenient method of recording representative situations when observations are being made. It has a condensed but quite comprehensive provision for recording identification data of persons involved in the situation. Thousands of these have been used and proved most useful for assembling significant data.

IX. Instrument for Obtaining Life-History

In many studies it is essential to have a life-history of individuals to understand and interpret observed behaviors. Any snapshot, or cross-section of experience, or test response is meaningful if the total situation can be visualized and a given part seen in perspective and in relationship to conditioning factors. This schedule directs attention to aspects of a life-history which are likely to be of largest significance to understanding of religious experiences and development.

I. Motivation in Religious Education

The following questions are intended to stimulate thinking in the matter of motivation. We are concerned with the influences which may be operating in a given teaching (or learning) situation to cause a person to act, or to want to act, or to feel he must act in a certain way. It seeks to discover the desires that are being developed, the inner urges to action that are partly organic dispositions and partly psychic (mental and emotional), the pressures from social or physical forces, the habit tendencies, the inhibiting influences, and other pulls, pushes, and controlling forces playing in and on the growing person.

It must be remembered that motives seldom act singly. Watch for both conflicting and reinforcing motives. Give illustrations so that the reader may understand why you believe certain motives are operating in any situation you describe.

The following are sample questions to aid in an exploratory study of this field.

Kindergarten, Primary, Juniors

1. 1 Give illustrations of evident overflowing energy seeking outlets—biological tendencies to action.
1. 2 Give examples of habit tendencies apparently well set—conditioned innate tendencies.
1. 3 Show contrasting interests and desires—give any reasons which seem to affect the differences.
1. 4 Give illustrations of selfish tendencies striving against social.
1. 5 Show any evidence of self-control on unsocial tendencies.
1. 6 What indications are there of goals beyond immediate situations. What factors seem to control the imagination and purposing for future achievements.
1. 7 Give examples of child being identified with another child, or teacher, in working for a certain objective—social contagion.
1. 8 Give illustrations of critical thinking and discriminating action. Were conflicting motives operating, or was there an evident desire to play a superior role?
1. 9 What illustrations have you of a conditioned distaste for an unsocial or low form of conduct?
1.10 What evidence have you that the idea of God, or of a supernatural power, affects behavior?
1.11 Give illustration of overcoming resistance to achieve desired ends? Were the ends personal or social?
1.12 What seems to be the chief reasons the children come to kindergarten?
1.13 Give illustrations of desires for recognition, response, new experiences, and security.
1.14 Give illustrations of emotional reactions and causes for such, e.g., joy, fear, envy, hate, anger, love, etc.
1.15 What differences are apparent in interests and incentives in these children from older persons.
1.16 Was competition used to get action? What was the result on social behavior?
1.17 In what ways did the children seem to follow examples, to take patterns from others? Why did some follow the example and not all?

1.18 Show how associated values affected conduct? How did the teacher take advantage of previous or habituated tendencies?
1.19 Show effect of social pressure for or against an activity.
1.20 Show effect of rewards or punishments.
1.21 Give illustrations of "will to do" and examine the mental and emotional factors in such situations.
1.22 Give examples of encouragement or discouragement affecting conduct.
1.23 Give illustrations of persistence, of desire to overcome difficulties.
1.24 See if there are any sex differences in interests or prevailing motives.
1.25 What differences seem due to age or maturity in the group.

II. High-School Experiences Affecting Personality

Form A

You are invited as a Senior to describe some of the experiences you have had in this high school, in class and out of class, which you feel have helped you to become the kind of person you would like to be. All answers will be kept anonymous. Try to think back to the time when you were a Freshman and to recall experiences you have had in the last five years. If you have found that certain things prevented you from realizing your ideals, state them just as frankly as the things which you have found helped you to make good. Give specific illustrations wherever you can. As a Senior we know that you can see things differently from the younger classmen.

Read over the whole schedule below and then begin to write. On some points you may want to write only a line or two and on other points you may want to express yourself more fully. Write as freely as you will, for there will be no attempt to individualize the answers.

(Use the back of the sheet if you want more room to answer any question.)

1. Give illustrations of types of experience which have tended to make you think about your worth and how you could realize your best capacities.

2. Give contrasting experiences where in some situations you tended to feel this sense of self-worth, and where in other situations, you tended to lose the sense of self-worth.

3. Give contrasting experiences which, on the one hand, have stimulated ambitions and high purposes and those which, on the other hand, have tended to lower your ideals and purposes.

4. In what parts of your courses or school experience have you had attention directed to worthy achievements of persons of the past or present, so that they have tended to affect your own desires to accomplish worth-while things?

5. In what ways have you learned and been permitted to manage yourself individually, instead of waiting to be directed by parents, teachers, or administrators?

6. What experiences in high school have promoted the more refined courtesies and cultural forms of behavior?

7. What experiences tended to make you careless about these refinements of behavior?

8. As you look back over your whole experience in high school, what do you feel has contributed most to your joy of living?

Form B

You are invited as a Senior to describe some of the experiences you have had in this high school, in class and out of class, which you feel have helped you to become the kind of person you would like to be. All answers will be kept anonymous. Try to think back to the time when you were a Freshman and to recall experiences you have had in the last five years. If you have found that certain things prevented you from realizing your ideals, state them just as frankly as the things which you have found helped you to make good. Give specific illustrations wherever you can. As a Senior we know that you can see things differently from the younger classmen.

Read over the whole schedule below and then begin to write. On some points you may want to write only a line or two and on other points you may want to express yourself more fully. Write as freely as you will, for there will be no attempt to individualize the answers.

(Use the back of the sheet if you want to write more on any question.)

1. In what ways have you been made to see yourself as a responsible member of school and community, and what have been your most satisfactory participations in school life and in community life?

2. What experiences in your school program have tended to make you aware of social problems in the relationships of pupils with one another, of pupils with parents, and of pupils with teachers?

3. What experiences in school have caused you to become interested in community, national, and international problems? What more should you have liked to do along this line?

4. What experiences have tended to make you evaluate the desirable and undesirable features of present-day life in America and in the world?

5. What experiences in school have tended to make you careless about your attitude toward other people or to think of yourself and your interests without concern for the interests of others?

6. What experiences in high school have tended to arouse in you appreciation for the artistic and literary heritage of the race? What desires have you to extend your knowledge and interest in art, literature, or music?

7. What contrasts do you remember between the most worthy and the temporary and sensational products of art, music, or literature?

8. By way of summary put down the three things of most worth in your whole high-school experience as you think of them now.

III. Rating Scale for Use in the Supervision of Club Leaders

The elements below are presumed to be operating in any group program to insure religious growth and development. This rating scale is primarily an attempt to help you as a club leader to measure the effectiveness of your club program.

1. To what extent is the club program organized around a neighborhood or natural group?

Club members never see each other during week				Club members have many interests in common. Club carries on year after year

2. To what extent are the club programs developed around the interests and discovered needs of club members?

Members' interest not considered in construction of club program				Programs are built around interests and needs of all members

3. To what extent do club members co-operate with the club leader in planning and executing the program?

Club members are passive				Everyone has a share

4. To what extent are you watching for any ideas in the development of your program?

Just keep going				Interested in watching for new publications and materials

5. To what extent is your club limited by your physical equipment?

Impossible to do much				Club continually improving the physical equipment

6. To what extent does the club program attract and hold members with different interests and capacities?

No provision for variety of interests and capacities				Challenges variety of interests and capacities

7. To what extent are new members made to feel at home in the club?

Old members do nothing to welcome newcomers					New members are made to feel at home at once

8. To what extent does the club program provide opportunities for new appreciations of the religious values of life?

Any suggestion of religion resented					Members are attracted to possibilities of religion

9. To what extent are club members encouraged to make constructive criticisms of the club program?

No chances for members to evaluate program					Members feel a responsibility for suggesting improvements

10. To what extent are club officers helped to improve their leadership skills?

No training program for officers					Systematic training program built on real problems of officer

11. To what extent does the club keep a record of its program and use the record in planning future work?

No record of group program					Careful record of essential details

IV. Report on "Workers' Quarterly"

The Workers' Quarterly is now in its tenth year. There has been a steady increase in subscriptions which indicates that many have found it useful. The editors desire to have the co-operation of readers in order to keep the Quarterly as efficient as possible. Your criticisms and suggestions may help to make our program of larger advantage to more people. We ask for names and addresses because we may need to follow up some suggestions, but in using the results from this survey no individuals will be identifiable. We will summarize and publish the findings which may be of interest to our readers. Kindly fill out without delay and send to headquarters:

Address:_____

Date_____Place_____Church_____
Name_____Church responsibility_____
How frequently do you read this Quarterly?_____
Number of quarterlies subscribed for in this church_____

Use of "Quarterly" (check R for regular use, O occasional use, N not used):

____Pastor ____President ____Teacher ____Secretary
____Treasurer ____Jr. Counselor__Rec. Leader__Ch. Chr. Know.
____Ch. Chr. Service

Ways of Using "Quarterly" (check R regular use, O occasional use):

____ Discuss sections at executive board meetings
____ Each officer reads it for his own interests
____ Copies are circulated among officers
____ The pastor or president reads it and calls attention to special items
____ Only the Knowledge and Service chairmen use it for program purposes
____ Copies are put in library and filed for reference
____ One copy is cut up and sections distributed
____ Old issues are used by officers and program workers

Particular Values (check M major value, O occasional value):

____ Used in planning entire society program
____ Stimulates planning at least a quarter in advance
____ Promotes a proper balance in whole program
____ Helps older workers to improve methods
____ Used for guidance of new workers
____ Used in preparation of Bible study lessons
____ Used in preparation of topic study lessons
____ Provides ideas for service projects

Use in Current Quarter (check N not used, S slightly used, L largely used):

____ U.Y.E. suggestions
____ Information in editorials and points of view
____ The "May we help" answers
____ Administration suggestions
____ The "Society Program" outlines

____ Information on associate and sustaining members
____ Choral Union information
____ Bible study helps
____ Topic study helps
____ Book reviews
____ Handicraft suggestions
____ Christian service information
____ Social programs
____ Suggestions on junior work
____ Society publication ideas

Our Special Needs (check L large interest, S slight interest, N no interest):

On what do you feel need for suggestions and materials?

____ To arrange more interesting meetings
____ How to get new members
____ How to collect membership dues and increase finances
____ How to get more boys (or girls) to meetings
____ How to train better officers
____ How to organize a Bible class
____ How to get members to join the Talent Quest
____ How to add cultural activities to our program
____ Information about the Walther League
____ How monies of the League are spent
____ How to introduce the U.Y.E.
____ How to publish a society paper
____ _____

Support of the "Quarterly" (check ways in which your society will co-operate by 1 special assignments, 2 committee action, 3 general encouragement to help improve the paper and make it efficient):

____ Regular reports of the local activities
____ Special reports on special projects
____ Criticism of unsatisfactory materials, and constructive ideas
____ Talking up the Quarterly among groups of workers
____ Sending in pictures of projects, equipment, and special objects
____ Stimulating others to join in creative work or special tasks
____ Change of form of paper to present ideas in better fashion
____ Reports of outcomes which seem suggestive of worthwhile activities
____ Discussion of local problems of special social or religious import
____ Increasing number of copies used in the local church
____ Providing copies for centers where they cannot afford to buy them
____ _____

Local Facts:

Society membership ____Average attendance ____Percentage male
Number of workers meetings last year_____ _____
Number of officers___Number of changes in officers in year___
How many persons were consulted in this report_____
How was report made up_____

The University of Chicago

Divinity School

DEPARTMENT OF PRACTICAL THEOLOGY

SCHEDULE FOR GUIDANCE IN THE STUDY OF THE RELIGIOUS LIFE OF AN INDIVIDUAL

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Date of Record _____ Name of Recorder _____

1. BACKGROUND OF THE INDIVIDUAL

Use check mark (√) or fill in blank. Record facts only. Do not guess or interpret.

Religious Background

____Protestant
____Roman Catholic
____Jewish
____Mixed (e.g., Prot. and Cath.)
_____(If other)
____Sunday school ____Grade
____Vacation church school ____Grade
____Week-day church school____Grade
____No religious schooling

Nationality

____Native white
____Negro
____European parentage
____Mixed parentage
_____(If other)

Economic Background

____Wealthy
____Well-to-do
____Middle-class
____Poor
____Very poor

Cultural Background

____Superior
____Average
____Inferior
Born in____city____town____country

Educational Background

____Grade school
____High school
____Trade school
____Normal school
____College
____University
____Grade if in school

Place of Experience

____City____Town____Country
If in city:____Congested district
____Boarding-house district
____Residential district
____Suburban district

TEMPERAMENTAL FACTORS: Indicate by placing a check at a point to left or right above each line the degree in which the person possesses the quality listed below the line.

Quick		Slow	Open-minded		Dogmatic
Balanced		Erratic	Poised		Easily disturbed
Deliberate		Impulsive	Self-controlled		Quick-tempered
Practical		Visionary	Persistent		Easily discouraged
Self-reliant		Dependent	Ambitious		Easily satisfied
A leader		A follower	Co-operative		Non-co-operative
Domineering		Submissive	Generous		Self-seeking
Social		Unsocial	Optimistic		Pessimistic
Sensitive		Indifferent	Critical		Suggestible
Objectively minded		Introspective	Accepts responsibility		Avoids responsibility

GENERAL FACTORS:

Sex:_____ Age:____yrs.____mos.____ Occupation:_____

Health: Robust____, fair____, sickly____, neurotic____.

No. in family____, at home____, under 12____, over 12____.

Mother living____ Father living____ Approx. age of father____ of mother____

Nationality of father_____of mother _____

Occupation of father_____of mother _____

Denomination of father_____of mother _____

Position in church of father_____of mother _____

Father: Member____, attends regularly____, seldom attends____, opposed to church____

Mother: Member____, attends regularly____, seldom attends____, opposed to church____

Comments on parents' church relationships:

_____

Religious practices in the home:

Family worship: Regular____, occasional____, none____, children participate____

Grace at meals: Regular____, occasional____, none____, children participate____

Comment on worship:_____

Sunday in the home:

Comment on such practices as reading, conversations, games or play, automobile riding, radio programs, social activities, relatives or friends for dinner, entertainment of children's chums, differences in summer and on holiday occasions, etc. Illustrate.

_____

Religious attitudes of parents:

Comment on such factors as bigotry, liberalism, fundamentalism, striking religious experiences, prejudices, devotion, skepticism, emotionalism, etc.

_____

Home possessions:

One or several Bibles____, modern translations of Old or New Testament_____

Children's Bible story-books_____

Hymnbooks____ Children's hymnbooks____ Musical instruments____

One or several biographies of religious characters____, favorite_____

One or several missionary books written in last ten years_____, favorite_____

One or several pictures of religious subject____, favorite_____

One or several religious magazines subscribed to regularly____, favorite_____

One or several dictionaries of Bible and other reference books____, best_____

2. RELIGIOUS HABITS

Individual prayer: Each morning____, each evening____, occasional____, thoughtful____, careless____

Bible-reading: Regular____, occasional____, thoughtful____, superficial____, student____

Hymn-singing: Enjoys regular times____, likes occasional____, tolerates____, favorite____

Studies Sunday school lesson: Regularly____, interested____, duty task____, spasmodic____

Attends church school: Regularly____, irregularly____, on time____, usually late____, interested____, careless____, compulsion necessary____, office____

Attends Junior church: Regularly____, likes it____, dislikes it____, there is none____

Attends adult service: Morning____, evening____, with parents,____ likes it____, dislikes____, leaves after the children's sermon____

Membership in church: Full member____, supports church with own money____, interested in work of church____, knows minister personally____, attends Communion service fairly regularly____, feels obligations as member____

Attends young people's meeting: Junior society____, older society____, regular____, likes it____, dislikes it ____, participates freely____

Attends week-day religious instruction: In public school time____, parish school____, once a week____, twice a week____, days a year____, type____

Member of church clubs: Names_____
Attends regularly____, likes it____, participates freely____

Member of Y.M.C.A., Y.W.C.A., Scouts, or other organization outside of church: Name_____
Time he has belonged_____

Member of any missionary organization in church: Attends regularly____, dislikes it____, likes it____, participates freely____

Comments on any church relationships, with specific reactions:

List of books and magazines of religious character he has read in past year:

List of types of questions he has asked in past year that have religious significance:

---

3. ILLUSTRATIONS OF RELIGIOUS CONDUCT

Give careful record of the situation and sufficient details so that someone else may appreciate the meaning and significance of the words or acts. Give exact words of the person if possible. Do not read your ideas into the words or acts. Describe exactly what happened. Attach as many sheets as you need to give illustrations of the following types of conduct. Mark clearly the section you are illustrating in each case.

Understanding His World:

a) Give illustrations of attempts of the person to build up a philosophy of life; efforts to get at causes, meanings, reasons for things, relationship of experiences, etc.

b) Give illustrations of any magical attitudes, superstitions, customs, fears, that affect his outlook. Tell where they likely arise.

c) Give illustrations of his ideas of God and how God functions in his life; what and how he has been taught about God and the God-way of life; his idea of God, abstract, concrete images, spirit, or whatever it may be; apparent effect on his conduct of his thought about God, or how he thinks God wants him to live; his feeling about breaking God's laws, forgiveness by God, sense of sin or guilt.

d) Give illustration of the place of Jesus in his life: Are Jesus and God synonymous to him? Does he pray to Jesus? Does he think of Jesus as a real person, unreal character of past, hero, or how? Does he seem to have felt out any of the experiences of Jesus and shared them? What principles of Jesus' teaching or way of life seem to have influenced his conduct?

e) What thoughts has he expressed about death, the future life, immortality, future reward or punishments, heaven, hell, angels, devils, spirits, the grave?

f) Give illustrations of any effect of study of nature or any out-of-door experiences that have affected his idea of religion. Give specific references to what or where such influences of nature seem to have been most significant, e.g., on hikes, in camp, by lakes, rivers or mountains, in dangerous places, at night or in daytime, alone or with others.

Effect of Religious Influences on Him:

g) Give illustration of how other person's religious experiences have affected him. Has the religious experience, habit, or attitude of his parents, relatives, acquaintances, young or old friends, been reflected in his conduct? Has the individual seemed to share and be affected by the religion of any character he has read about or by any traditional character of the church? Has this come by any dramatization, pictures, or ceremonial in which he has taken part? Has the influence of any minister or other religious worker especially affected him?

h) Give illustrations of how Bible stories, teachings, pictures, etc., have affected his conduct. Has he seemed to have any problems in understanding the Bible stories? Has he felt any conflicts in standards in the Bible? Has the Bible influence been from story-books, the Bible itself, home teaching, or Sunday School or Church teaching?

i) Give illustrations of how he has been influenced by experiences in relation to the church. Give specific instances of his reactions to different services of the church, to customs, to symbols, to worship.

j) Give illustrations of special influences that have been brought to bear on him to cause him to become a member of the church, and of his reactions to such. Has there been any hindering influence? Refer to any special influence of his parents, his teacher or pastor, his group, Decision Day, revival, Confirmation class, or pastor's class.

k) Give illustrations of influence of missions or missionaries on him. Has he studied any particular missionary book, or participated in any missionary place, or read any missionary papers, or had personal contacts with other religions, or foreign people? What attitudes has he toward other peoples, religions, customs of differing religions?

Personal Religious Habits:

l) Give illustrations of his respect for personality, appreciation of mutual consideration, consideration of the rights of others, feeling of righteous indignation against social wrongs, desire for social justice, sense of the relation of himself to God, the meaning to him of the kingdom of God and the place of all people in it.

m) Give illustration of how he has sacrificed for his ideals. Does he give any time willingly for social service, for church activities and responsibilities? Does he give his own money for any cause with interest and enthusiasm? Does he seem to control selfish interests in order to realize any ideals? Are any of these idealistic tendencies becoming habits, or are they only occasional spasms?

n) Give illustration of any religious prejudices he shares, of any particular religious customs of home, church, or community he practices.

o) Give illustration of how he spends an ordinary Sunday and of what his attitude is toward the observance of Sunday.

p) Give illustration of any special satisfactions or emotional reactions he has had to religious experiences. Indicate definitely if possible such situations, e.g., certain kind of music, specially prepared worship service, certain poem or hymn, contact with certain religious persons, certain stories, etc.

q) Give illustration of changes of religious attitudes, interests, problems, loyalties. Give dates as far as possible and circumstances causing changes.

Be sure and attach any additional sheets firmly to this record.

The University of Chicago

Divinity School

DEPARTMENT OF PRACTICAL THEOLOGY

CLASSIFICATION OF HUMAN RELATIONS

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The "Classification of Human Relations" is designed to serve the following purposes:

1. To stimulate investigators in observing and recording specific situations to which persons make specific responses. Without some such classification, observers are likely to see things in general and so to see nothing that is concrete and specific.

2. To furnish guidance to investigators so that the situations which they observe and record will be representative of the entire range of personal experience. Without some such scheme, observers are likely to see only the obvious and to overlook or neglect wide ranges of normal personal experience.

3. To assist those who work on curriculum construction to discover, select, and organize representative teaching units so that they may deal adequately with the entire range of personal experience, without overlooking or neglecting important areas.

4. To guide teachers in assisting their groups to explore their own experience with a view to discovering the fundamental issues which they are facing.

The instrument is divided into two parts. Part I presents a background of human relations in which a given person is involved in the normal process of living. Part II presents five series of factors through which these relations are likely to be modified.

In using this instrument, the investigator will visualize the person whom he is studying in this network of relationships. He will select the first of these relations, such as the Person-to-Person relation under the Family. He will then place down upon this relationship the first "screen" of factors listed in Series A, Activities. When he has run all the five series over this relationship, he will proceed to the next relationship, the Person-to-Group relationship in the Family, running the five series over that, and so on until the five series have been run over the various relationships in the seventeen group relationships. As the observer discovers these situations, he will describe them on the Instrument for Recording Situations. This will enable the observer to discover, identify, and record a large number of very concrete, very specific situations which the person he is observing faces, together with the problems which they involve.

For example, an adolescent boy is being observed. If his relation to his father is taken under the Person-to-Person relation in the Family and the list of psycho-sociological factors in Series B is placed down upon this relationship, it may appear that in the matter of customs, beliefs, and practices there are points of tension between father and son that present situations involving considerable problems for both father and son. Or, if this same youth is observed in his fraternity, and the factors in Series B are placed down upon this relationship, it may appear that there are adjustments that have to be made between the youth's own opinions and practices and the mores, practices, and public opinion of the fraternity. These should be recorded as they are observed on the Instrument for Recording Situations.

PART I. CLASSIFICATION OF HUMAN RELATIONS

Types of Relationships:

1. Person-to-Person Relationship.
   This type of relationship implies a relation between any one member of a group and any other member. To illustrate: in the family group, between father and son, etc.
   (Abbreviation for this type of relation is P–P.)

2. Person-to-Group Relationship.
   This kind of relationship implies a relation between a person in a group to the group as a whole. To illustrate: in a school group, between pupil and school as a whole.
   (Abbreviation for this type of relation is P–G.)

3. Group-to-Person Relationship.
   This relationship implies an attitude of a group of which a person is a member to another person. To illustrate: in the gang group, it is the group's relation to a person—a disloyal member, for instance.
   (Abbreviation for this type of relation is G–P.)

4. Group-to-Group Relationship.
This relationship exists between the group of which a person is a member to another group. To illustrate: between a person's church and the government.
(Abbreviation for this type of relation is G–G.)

I. THE FAMILY GROUP

P–P Person to: (1) Father, (2) Mother, (3) Brother, (4) Sister, (5) Son, (6) Husband, (7) Wife, (8) Daughter, (9) Relatives, (10) Neighbor, (11) Visitors, (12) Other
P–G Person to the Family
G–P The Family to: (1) Neighbor, (2) Relatives, (3) Servant, (4) Estranged Member, (5) Other
G–G The Family to: (1) School, (2) Church, (3) Community, (4) State, (5) Clubs, (6) Work Group, (7) Neighborhood, (8) Y.M.C.A., Y.W.C.A. Groups, (9) Racial, (10) Other

II. THE SCHOOL GROUP AND ITS DEPARTMENTAL GROUPS

P–P Person to: (1) Teacher, (2) Other pupils, (3) Principal or superintendent, (4) Coach, (5) Organization adviser, (6) Organization member, (7) Janitor, (8) Other
P–G Person to: The School or School Groups
G–P The School to: (1) Teacher, (2) Coach, (3) Popular person, (4) Unpopular person, (5) Other
G–G (1) Home, (2) Church, (3) Character clubs, (4) Community, (5) Race, (6) Nation, (7) Neighbors to the school, (8) Stores that sell to children, (9) Others

III. THE CHURCH AND ITS DEPARTMENTS

P–P Person to: (1) Minister, (2) Teacher, (3) Other member, (4) Officers, (5) Club advisers, (6) Club member, (7) Janitor, (8) Other
P–G Person to the Church or Church Groups
G–F The Church to: (1) Minister, (2) Salaried staff, (3) Other employees, (4) New member, (5) Stranger, (6) Other
G–G The Church to: (1) Family, (2) School, (3) Community, (4) State, (5) Race, (6) Industry, (7) Foreign nations, (8) Poor and unfortunates, (9) Denomination, (10) Other churches, (11) Y.M.C.A., Y.W.C.A., etc., (12) Other

IV. LOCAL COMMUNITY

P–P Person to: (1) Fellow-inhabitants, (2) Business man (groceryman, etc.), (3) Professional men (teacher, preacher, doctor, etc.), (4) Civic officers, (5) Prominent citizen, (6) Undesirable citizen, (7) Person of another race, (8) Person of another nationality, (9) Person of another social class
P–G Person to: (1) Neighborhood, (2) Civic community, (3) Social community, (4) Other
G–P Community to: (1) New inhabitant, (2) Business men, (3) Professional men, (4) Civic officers, (5) Social worker, (6) One of another race, (7) Undesirable citizens, (8) Other
G–G Community to: (1) Family, (2) School, (3) Church, (4) Character building agencies, (5) Social agencies, (6) Government, (7) Industrial groups, (8) Aged, (9) Sick, (10) Other communities

V. PLAY OR GANG GROUPS

P–P Person to: (1) Leader, (2) Other members, (3) Outsiders, (4) Other
P–G Person to the Neighborhood Play or Gang Groups
G–P The Gang to: (1) Outsider, (2) New member, (3) Leader, (4) Disloyal member, (5) Other
G–G The Gang to: (1) Family, (2) School, (3) Church, (4) State, (5) Other

VI. CHARACTER-BUILDING AGENCIES OR ORGANIZATIONS (Y.M.C.A., Y.W.C.A., SCOUTS, ETC.)

P–P Person to: (1) Leader, (2) Officers, (3) Other member, (4) Other
P–G Person to the Character Club
G–P The Character Club to: (1) Leader, (2) Outsider, (3) Person in need, (4) Speaker, (5) Other
G–G The Character Club to: (1) Family, (2) School, (3) Church, (4) Community, (5) Foreign nations, (6) Other races, (7) Under-privileged groups, (8) Social groups, (9) Other

VII. WORK GROUPS—WHERE LIVING IS EARNED

P–P Person to: (1) Employer, (2) Business superiors, (3) Business inferiors, (4) Fellow-workers, (5) Office force, (6) Laborer, (7) Labor organizer, (8) Other
P–G Person to the Work Group
G–P The Work Group to: (1) Employer, (2) Stockholder, (3) Patron, (4) Disloyal member, (5) Employee, (6) Other
G–G The Work Group to: (1) Family, (2) School, (3) Church, (4) State, (5) Union, (6) Other groups

VIII. RESIDENCE GROUPS—ROOMING-HOUSE, DORMITORY, ETC.

P–P Person to: (1) Proprietor, (2) Servants, (3) Fellow-residents
P–G Person to the Residence Group

G–P The Residence Group to: (1) Proprietor, (2) Servants, (3) Disturbing member, (4) Other
G–G The Residence Group to: (1) School, (2) Church, (3) Other groups

IX. GOVERNMENT AND POLITICAL GROUPS—LOCAL, STATE, NATIONAL

P–P Person to: (1) Officials, (2) Other citizens, (3) Candidates, (4) Party leaders, (5) Other
P–G Person to the Government
G–P Government to: (1) Officials, (2) Criminals, (3) Selfish politicians, (4) Dependents, (5) Privilege seekers, (6) Radicals, (7) Others
G–G The Government to: (1) Family, (2) Church, (3) Gangs, (4) Schools, (5) Other nations, (6) Reform organizations, (7) Occupational groups, (8) Other

X. THE FRATERNITY

P–P Person to: (1) Officers, (2) Other member, (3) Pledges, (4) Outsider, (5) Guest, (6) Other
P–G Person to the Fraternity
G–P The Fraternity to: (1) Prospects, (2) Pledges, (3) New member, (4) Outsider, (5) Other
G–G The Fraternity to: (1) Other fraternities, (2) School, (3) Church, (4) Y.M.C.A., Y.W.C.A. groups, (5) Community, (6) Other

XI. CLUB GROUPS—CULTURAL, SOCIAL, ATHLETIC, SERVICE CLUBS, ETC.

P–P Person to: (1) Officers, (2) Other member, (3) Other
P–G Person to the Club
G–P The Club to: (1) Leader, (2) Outsider, (3) Speakers, (4) Delinquent member, (5) Visitor, (6) Committeeman, (7) Club representative
G–G The Club to: (1) Family, (2) School, (3) Church, (4) Community, (5) Character-building agencies, (6) Other

XII. OCCUPATIONAL ASSOCIATIONS—LABOR UNIONS, PROFESSIONAL ASSOCIATIONS

P–P Person to: (1) Leader, (2) Fellow-member, (3) Outsider, (4) Other
P–G Person to the Occupational Group
G–P The Occupational Group to: (1) Officers, (2) Refractory member, (3) Others
G–G The Occupational Group to: (1) Work Group, (2) Family, (3) School, (4) Church, (5) State, (6) Other groups

XIII. SOCIAL AND POLITICAL REFORM OR NON-SCHOOL EDUCATIONAL GROUPS —SOCIAL AND POLITICAL IMPROVEMENT OR REFORM ORGANIZATIONS

P–P Person to: (1) Leaders, (2) Other members, (3) Others
P–G Person to the Purpose Group
G–P The Purpose Group to: (1) Officers, (2) Subscribers, (3) Opponents
G–G The Purpose Group to: (1) Its cause, (2) Family, (3) State, (4) School, (5) Church, (6) Race, (7) Foreign nations, (8) Other

XIV. RACIAL GROUPS

P–P Person to one of another race
P–G Person to racial group
G–P A person's racial group to a representative of another race
G–G A person's racial group to another racial group

XV. INTERNATIONAL GROUP

P–P Person to one of another nation
P–G Person to another nation or national group
G–P American Group to person of another national group
G–G The national group to: (1) Other nations, (2) Other national groups

XVI. SEX GROUP (RELATIONS OF MEN AND WOMEN)

P–P Person to: (1) Intimate companion of opposite sex, (2) Business or necessary group associate of opposite sex, (3) One of opposite sex in superior position, (4) Anyone of opposite sex
P–G Person to: (1) Organized sex groups (League of Women Voters), (2) Opposite sex as a whole
G–P Person's sex group to person of opposite sex
G–G Person's sex group to: (1) Opposite sex group, (2) In government, (3) In political parties, (4) In Industry, (5) In education, (6) In social groups, (7) Other

XVII. NON-GROUP RELATIONS

P–P Person to: (1) God, (2) Jesus, (3) Idealized historical persons, (4) Nature, (5) Intimate friends, (6) Self, (7) Person in need, (8) Public characters in movies, sports, technical activities, politics, or reading, etc., publics such as Harold Lloyd, Tunney, Lindbergh, President Hoover, H. C. Wells, etc., (9) Tradition and idealized customs, (10) Other

PART II. FACTORS WHICH MODIFY RELATIONSHIPS

SERIES A

Activities:

1. Personal
   - *a*) Thinking
   - *b*) Feeling
   - *c*) Dressing
   - *d*) Washing
   - *e*) Eating
   - *f*) Sleeping
   - *g*) Leisure
2. Work (unspecialized)
3. Friendship
4. Recreational
5. Educational
6. Economic
7. Civic
8. Aesthetic
9. Health
10. Sex, parenthood, and family
11. Vocational
12. Religious

SERIES B

Psycho-Sociological Factors: Initiation, Acceptance, Projection, Evasion, Criticism of, or Object of:

1. Customs
2. Beliefs
3. Practices
4. Traditions
5. Mores
6. Sentiments
7. Folkways
8. Ideals
9. Public opinion
10. Propaganda
11. Gossip
12. Rumor
13. Fashion
14. Fads
15. Hatreds
16. Fears
17. Prejudices
18. Affection

SERIES C

Time, and the Use, Misuse, Ownership, and Care of Property

1. Time
2. Money
3. Food
4. Clothing
5. Housing
6. Furniture
7. Factories
8. Land
9. Goods
10. Tools
11. Machines
12. Automobiles
13. Carriers
14. Utilities
15. Parks
16. Playgrounds
17. Streets
18. Books
19. Periodicals
20. Moving pictures
21. Musical instruments
22. Radio
23. Art objects
24. Games
25. Toys
26. Plants
27. Animals
28. Natural resources
    Soil, Water, Climate, etc.
29. Symbols (flag, etc.)

SERIES D

Wishes or Desires for:

1. Social approval
2. Recognition
3. Response—intimacy
4. Security
5. Loyalty
6. New (interesting) experience
7. Full self-expression
8. Realization of an ideal

SERIES E

1. Seeing others' points of view—failure to get others' views
2. Honesty—intent to deceive
3. Stealing—regard for others' property
4. Sex experimentation—high sex ideals
5. Led into wrong by group pressure—breaking with group at moral crisis
6. Regard for mature counsel—disregard for counsel
7. Conflict of loyalties
8. Religious difficulties regarding Bible, God, Jesus, church, religion, reality
9. High regard for personality—disregard of human values
10. Excuses, alibis, defenses—objectification of failures
11. Loyalty to person or cause—disloyalty to person or cause
12. Seeking unmerited favors—asking no favors
13. Maladjustment to group—group adaptation
14. Inferiority complex—normal adaptation
15. Egotism, egoism, megalomania—socially oriented
16. Christian technique—revenge

The University of Chicago

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DEPARTMENT OF PRACTICAL THEOLOGY

INSTRUMENT FOR INTEREST ANALYSIS

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Filing Code

I. The Individual.

Place of birth_____ State_____; Sex_____; Age (nearest birthday)_____

Use check mark (√). Record facts only. Do not guess or interpret.

Religious Background
- ___Protestant
- ___Roman Catholic
- ___Jewish
- ___Mixed (e.g., Prot. & Cath.)
- _____ (If other)
- ___Sunday school ___Grade
- ___Vacation church school ___Grade
- ___Week-day church school ___Grade
- ___No religious schooling

Nationality
- ___Native white
- ___Negro
- ___European parentage
- ___Mixed parentage
- _____(If other)

Educational Background
- ___Grade school
- ___High school
- ___Trade school
- ___Normal school
- ___College
- ___University
- ___Grade if in school

Economic Background
- ___Wealthy
- ___Well-to-do
- ___Middle-class
- ___Poor
- ___Very poor

Cultural Background
- ___Superior
- ___Average
- ___Inferior

Born in___City___Town___Country

Place of Experience

___City___Town___Country

If in city:___Congested district
- ___Boarding-house district
- ___Residential district
- ___Suburban district

II. Intellectual Interests. (Source of information_____)

1. What is the person's dominant intellectual interest? Give evidence.

2. School subjects (if the person is in school):

   a) What subjects does he like best, and why? To what extent is this due to the subject itself, to expected vocation, or to persons, such as teachers or companions?

   b) What subjects does he dislike, and why? To what extent is this due to the subject itself or to persons, such as teachers or companions?

   c) To what extent is he interested in or has a dislike for, school in general? Why?

   d) What aspect of school appeals to him most, such as studies, athletics, social life, teachers, etc.?

   e) What original work has he done in connection with school, such as writing poems, managing school enterprises, or conducting experiments?

   f) What grade is he in? Is he advanced, regular, or retarded?

   g) What leading-on interests has his school developed?

3. Reading:

   a) What access has he to libraries or other reading material?

   b) List his three favorite books.

   c) List the books he has voluntarily read in the last three months.

   d) What magazines does he read, in the order of preference?

e) What is the order of the sections of the newspaper which he reads?

f) How many books does he personally own? List the ten he likes best.

g) How many hours weekly does he spend in voluntary reading?

h) If an adult, does he carry on some specialized intellectual interest, such as study in a particular field? Give evidence.

4. Observation:

a) What opportunities does he have for visiting art galleries, museums, libraries, etc.?

b) What institutions and places of interest does he visit? Are these visits a matter of duty, habit, or does he go on his own initiative when he has opportunity? How frequent are the visits in each case?

c) What are the things he sees on these visits concerning which he talks most:
(1) In stores?
(2) In museums and galleries?
(3) On nature trips?
(4) To and from school or business?
(5) Other?

5. How far have his intellectual interests been influenced by persons, such as teachers, friends, authors, etc.?

6. What changes have occurred in his intellectual interests?

7. If his intellectual interests have not been developed, is there an obvious reason, such as lack of opportunity, lack of education, dislike of persons, or painful early experiences?

8. What intellectual prejudices or antipathies has he developed? What is the cause?

III. Religious Interest. (Source of information_____)

1. Of what church is he now a member?
2. What church did he originally join? At what age?
3. By what method did he enter the church: Decision day? Revival? Confirmation class? Infant baptism? Other?
4. Does he attend church regularly? How often?
5. To what extent is he active in organized religious work, such as church attendance, participation in church work or the work of allied agencies, missionary activity, etc.? List the activities.

6. How regularly does he attend the Sunday church school? The week-day church school? The vacation church school?

7. To what extent does he engage in philanthropic enterprises, either personally or by contributions? Give evidence.

8. Does he follow a regular practice of reading the Bible or other religious literature? Specify.

9. Does he follow the practice of personal devotion? Specify.

10. What aspects of religion most appeal to him, such as intellectual beliefs, emotional experiences, worship, institutional relations and activities, social service activities, etc.?

11. What aspects of religion have caused him the greatest difficulty?

12. Does he believe the Bible to be authoritative and infallible, valuable for the religious life because it is a record of religious experience, or of no greater value than other literature?

13. Has he ever been led to reflect upon religion and to evaluate it? In what way?

14. Has his religious development been cataclysmic or the result of a gradual growth process?

15. How far have his religious interests been influenced by persons, such as teachers, parents, outstanding religious leaders, historic religious persons?

16. What changes have occurred in his religious interests?

17. If his religious interests have not been developed, is there an obvious reason, such as lack of opportunity, dislike of persons, or painful early experiences?

18. What religious prejudices or antipathies has he developed? What is the cause?

V. Vocational and Economic Interests. (Source of information_____)

1. If he is not yet at work, what vocation does the person expect to enter? If he has not yet chosen, what vocations is he thinking of?

2. If he is at work, what is his present occupation? Does he like it or not? Why?

3. Is he well adjusted to his work? If not, what are the causes of maladjustment?

4. What would he do if he could do what he would most like to do?

5. What is he doing to improve his proficiency in his vocation by reading, continuation or correspondence study, etc.?

6. If he is not yet engaged in a vocation, how much of his income is an allowance and how much does he earn by odd jobs?

7. If he is engaged in a vocation, what is his income?
8. How much of his income does he:
   a) Spend? For what purposes?
   b) Give away? For what purposes?
   c) Save? For what purposes?
9. Does he own property? What is its value?
10. In what types of investment is he interested, such as bonds, stocks, real estate? Is he successful in his investments?

11. How far have his vocational and economic interests been influenced by persons, such as heroes, successful business or professional men, the vocational choice of companions?

12. What changes have occurred in his vocational and economic interests?

13. If his vocational and economic interests have not been developed, is there an obvious reason, such as lack of opportunity, education, or guidance, or early painful experience?

V. Food Interests. (Source of information_____)

1. Is the person a hearty or delicate eater? Does he tend to over-eat?

2. What are his favorite foods?

3. Toward what foods does he have an aversion?

4. To what extent is he interested in special dinners? How much does he spend for this purpose? To what extent is this a social rather than, or as well as, a food interest?

5. In outings, to what extent is eating a considerable part of the event?

6. Does he eat between meals? What?

7. Does he consider eating a part of a social engagement, such as dining after the theater, etc ?

8. What changes have occurred in his food interests?

VI. Recreational Interests. (Source of information_____)

1. What is the person's dominant recreational interest?
2. Active participation in sports and games:
   a) What, in the order of preference, are the favorite sports in which he engages?

   b) What, in order of preference, are the favorite games in which he engages?

   c) What are his favorite kinds of play equipment?
   d) How much time weekly does he devote to social dancing? Is any restriction placed upon his dancing by parents, conventions, etc.?

   e) In what social organizations does he find recreation? How?

3. Amusements or entertainments at which he is a spectator or listener:
   a) How often does he attend the movies? The theater? The opera?
   b) What pictures does he like best? Who are his favorite movie actors and actresses?

   c) What kind of theatrical performance does he like best? Who are his favorite actors and actresses? His favorite plays?

   d) What operas does he like best? Who are his favorite opera singers?

   e) What sort of things does he like best to listen to over the radio? How much time does he spend listening to the radio?

f) How much time does he spend playing the victrola? What are his favorite records?

g) What, in order of preference, are the sports he attends?

h) What pets does he have? Does he care for them himself?

i) What hobby does he have? How long has he been interested in it?

4. Does he invent ways of entertaining himself? How?

5. What does he do on holidays? On vacations?

6. How far have his recreational interests been influenced by persons, such as companions, heroes, etc.?

7. What changes have occurred in his recreational interests?

8. If his recreational interests have not been developed, is there an obvious reason, such as lack of opportunity, dislike of persons, or early painful experiences?

9. What recreational prejudices or antipathies has he developed. What is the cause?

VII. Manual-Skill Interests. (Source of information_____)

1. What is this person's dominant manual skill interest?
2. What tools does he handle most skilfully?
3. What odd jobs does he do about the house? Does he enjoy them?

4. What special skills does he possess, such as using the typewriter, playing a musical instrument, driving an automobile, repairing and caring for an automobile?

5. What kind of things does he make when he follows his own free inclination? List the things he has constructed?

6. How far have his manual-skill interests been influenced by persons?

7. What changes have occurred in his manual-skill interests?

8. If interest in manual skill is lacking, is there an obvious reason, such as lack of opportunity, wrong kind of education, dislike of persons, early painful experiences, etc.?

9. What manual-skill prejudices or antipathies has he developed? What is the cause?

VIII. Aesthetic Interests. (Source of information_____)

1. What is this person's dominant aesthetic interest?
2. Appreciation of art:
   a) What opportunities does he have for seeing art?

   b) To what extent does he show interest in pictures, painting, drawing, sculpture, architecture? How?

   c) List, in order of preference, his favorite pictures?

   d) List, in order of preference, his favorite pieces of sculpture?

   e) List, in order of preference, his favorite buildings?

   f) What original work in art does he do?

3. Appreciation of dramatics:
   a) How much time does he devote to participation in dramatics?

b) What rôles does he choose?

c) Is his interest in participation in dramatics more or less than his interest in the movies, theatrical performances, or the opera?

d) In what forms of aesthetic dances does this person engage?

e) To what extent does he participate in public speaking, oratory, or elocution?

4. Appreciation of music:
   a) What opportunities does he have to hear music?
   b) What types of music does he prefer?

   c) What kinds of musical performances does he attend, such as operas, symphonies, concerts, musical comedies, etc.? How frequently?

   d) What musical instruments does he play? Does he prefer solo work or playing in organizations or groups?

   e) Does he sing? Does he prefer solo singing or singing in groups or organizations, such as choirs, glee clubs, etc.?

5. Appreciation of nature:
   a) What opportunities does he have for observing nature?
   b) What aspects of nature does he enjoy most, such as water, mountain, sky, dawn, sunset, moonlit night, storms, the orderly processes of nature?

   c) Does he like to be by himself in his contacts with nature, such as being alone in the woods or the mountains, or does he prefer human companionship in the enjoyment of nature?

   d) Is his appreciation of nature dominantly intellectual or emotional?

6. Appreciation of literature:
   a) What types of literature, in order of preference, such as poetry, fiction, biography, essays, etc., does he like best?

   b) What authors, in order of preference, does he prefer?

   c) To what extent has he memorized choice passages from the Bible or other literature?

   d) What original things has he written, such as poems, short stories, diary, etc.?

7. To what extent have his aesthetic interests been influenced by persons, such as teachers, literary characters, authors, musicians, etc.?

8. What changes have occurred in his aesthetic interests?

9. If his aesthetic interests have not been developed, is there an obvious reason, such as lack of opportunity, lack of education, dislike of persons, or early painful experiences?

10. What aesthetic prejudices or antipathies has he developed? What is the cause?

IX. Social and Civic Interests. (Source of information_____)

1. What is this person's dominant social interest? Civic interest?

2. Personal attitudes:
   a) To what extent and how does he show an interest in his personal appearance?

   b) Does he seek the company of others, or does he prefer to be alone?

   c) In social groups is he easy and spontaneous, or shy, repressed, and self-conscious?

   d) To what extent does he show interest in persons as persons? Is such interest the result of a sense of duty, of convention, or of human interest?

   e) To what extent does he stimulate and draw out the interests of other people, or repress them? Give evidence.

   f) To what extent does he seek to interest others in the things in which he is interested? Illustrate.

3. Attitude toward social groups:
   a) To what social groups, such as play groups, clubs, fraternities, church, church school, young people's societies, etc., does he belong?

   b) In these groups, is he a natural leader or is he a natural follower? Give evidence.

   c) Is he co-operative or an individualist? Give evidence.

   d) Is he sensitive or indifferent to the opinion of the group? Give evidence.

   e) Does he easily comply with the opinions and practices of the group, or does he show evidence of independent thinking and choice? Give evidence.

4. Attitude toward particular persons and groups:
   a) Parents?
   b) Older children?
   c) Younger children?
   d) Babies?
   e) Teachers?
   f) Ministers?
   g) The aged?
   h) The crippled?
   i) The blind?
   j) The manual laborer?
   k) The capitalist?
   l) The foreigner?
   m) Persons of other races?
   n) The opposite sex?

5. Attitude toward the community:
   a) To what extent is this person community-minded? Give evidence.

   b) What is his attitude toward such specific community enterprises as public welfare, public-health measures, civic betterment, etc.? Give evidence.

   c) What is his attitude toward law and law enforcement? Toward regulations, such as traffic ordinances, etc.? Toward officers of the law? Give evidence.

   d) If not an adult, to what extent does he read and talk about the issues before the community?

   e) If an adult, does he vote? Regularly, or only on special occasions?

f) If an adult, does he accept service on juries, committees, etc.?

6. To what extent have his social and civic interests been influenced by persons, such as teachers, outstanding public-spirited citizens, national heroes, statesmen, reformers, etc.?

7. What changes have occurred in his social and civic interests?

8. If his social and civic interests have not been developed, is there an obvious reason, such as lack of opportunity, lack of socialized education, dislike or distrust of persons, or early painful experiences?

9. What social or civic prejudices or antipathies have been developed? What is the cause?

X. Ambitions and Undeveloped Interests. (Source of information_____)

1. What dominant desires or ambitions does this person entertain, such as physical health, physical prowess, business or professional success, making money, social distinction, distinction as a sportsman, distinction as a statesman, etc.?

2. What desires or ambitions have been thwarted? How? In what way has he adjusted himself to these disappointments? Give details.

3. What ideal or ideals is he most desirous of attaining?

4. What interests other than those suggested in this instrument have been developed? Give details.

5. What interests other than those suggested in this instrument have been neglected? Give details.

The University of Chicago

Divinity School

DEPARTMENT OF PRACTICAL THEOLOGY

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INSTRUMENT FOR RECORDING SITUATIONS

Use check mark (√). Record facts only. Do not guess or interpret.

Filing Code

Religious Background

_Protestant
_Roman Catholic
_Jewish
_Mixed (e.g., Prot. & Cath.)
_____ (If other)
_Sunday school ___Grade
_Vacation church school ___Grade
_Week-day church school ___Grade
_No religious schooling

Nationality

___Native white
___Negro
___European parentage
___Mixed parentage
_____(If other)

Economic Background

___Wealthy
___Well-to-do
___Middle-class
___Poor
___Very poor

Educational Background

___Grade school ___College
___High school ___University
___Trade school ___Grade if in school
___Normal school

Cultural Background

___Superior
___Average
___Inferior
Born in___City___Town___Country

Place of Experience

___City___Town___Country
If in city:___Congested district
___Boarding-house district
___Residential district
___Suburban district

SOURCE: _____

(If not objective or recalled observation, give author, title, page, and chapter or date.)

SITUATION: Record exact circumstances, including what was said and done.

(Continue on reverse side if necessary)

OUTCOME OBSERVED:

(Continue on reverse side if necessary)

TEMPERAMENTAL FACTORS: Indicate by placing a check at a point to left or right above each line the degree in which the person possesses the quality listed below the line.

Quick		Slow	Open-minded		Dogmatic
Balanced		Erratic	Poised		Easily disturbed
Deliberate		Impulsive	Self-controlled		Quick-tempered
Practical		Visionary	Persistent		Easily discouraged
Self-reliant		Dependent	Ambitious		Easily satisfied
Leader		A follower	Co-operative		Non-co-operative
Domineering		Submissive	Generous		Self-seeking
Social		Unsocial	Optimistic		Pessimistic
Sensitive		Indifferent	Critical		Suggestible
Objectively minded		Introspective	Accepts responsibility		Avoids responsibility

ANTECEDENT AND OTHER CONTRIBUTARY FACTORS:

(Continue on reverse side if necessary)

Individual___
or Group___
Male___
Female___
Mixed___

Age in
Years___
Months___

Objectively observed___
Personal recall___
Recall of others___
Bible___
History___
Biography___
Auto-biog.___
Fiction___
Drama___
Other literature___
Imaginary construct___

Date of situation
_____

Date of record
_____

Recorder
_____

Relation of recorder to observed
_____

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INSTRUMENT FOR OBTAINING LIFE-HISTORY

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Date of Record_____ Index No. ( )

I. THE INDIVIDUAL. Source of information ( )

1. Place of birth_____ 4. Length of time in U.S._____

2. Race_____ 5. Sex_____

3. Nationality_____ 6. Age (nearest birthday)_____

II. HEREDITARY FACTORS. Source ( )

	AGE		RACE	PLACE OF BIRTH	OCCUPATION	GENERAL HEALTH	PHYSICAL OR MENTAL DEFECTS	OUTSTANDING CHARACTERISTICS OR ACHIEVEMENTS
	If Living	At Time of Death						
Father								
Mother								
Father's Father								
Father's Mother								
Mother's Father								
Mother's Mother								

III. PHYSICAL HEALTH RECORD. Source ( )

1. Were both parents in good health at the time of the child's conception?_____ If not, specify.

2. Was birth thoroughly normal?_____ If not, specify.

3. Were there any congenital defects?_____ If so, what were they, and have they been corrected?

4. Has physical development subsequent to birth been normal?_____ If not, specify.

5. What diseases have been contracted, injuries suffered, or operations undergone?

Disease, injury, operation. Age at time. After-effects.

6. Is the present state of health good_____ fair_____ poor_____?

7. Results of physical examination:

8. How have any defects affected his rôle in the groups of which he is a member?

IV. Personality Traits. Source ( )

1. Physical characteristics:

a) Describe the individual's personal appearance.

b) Height_____ *c*) Weight (stripped)_____

2. Mental characteristics:

a) If the person has taken a mental test, what test was it?_____
What was the score?_____

b) Were his grades in:

(1) Elementary school excellent_____ good_____ fair_____ poor_____?

(2) High school excellent_____ good_____ fair_____ poor_____?

(3) College excellent_____ good_____ fair_____ poor_____?

c) Was promotion from grade to grade regular_____ or irregular_____? If irregular, please specify why, and age at the time.

d) Was school attendance regular_____ or irregular_____?

e) What types of schools has he attended: parochial_____ yrs._____; private_____ yrs._____; public_____ yrs._____?

f) How long did he continue in school?_____ Why did he leave school?

g) What was his attitude toward school?

3. Interests and capacities:

a) What are his dominant interests? Give evidence.

(1) Intellectual

(2) Recreational

(3) Manual skill

(4) Aesthetic

(5) Social

(6) Vocational

b) What are his special capacities? How do they express themselves?

c) What antipathies does he have?

d) What major changes have there been in his interests?

4. Religion:

a) Of what church is he now a member?_____

b) What church did he originally join?_____ At what age?_____

c) By what method did he enter the church: decision day_____revival_____confirmation class_____ infant baptism_____other_____?

d) Does he attend regularly_____or irregularly_____?

e) Is he active in organized religious work such as church attendance, participation in the program of the church or allied religious agencies, giving to missions, etc.?_____ List the religious activities in which he engages.

f) Does he attend Sunday church school_____regularly_____; week-day church school_____regularly _____; vacation church school_____regularly_____?

g) Does he engage in philanthropic enterprises either personally or by financial contributions?_____

h) Does he follow a regular practice of reading the Bible_____or other religious literature_____? Specify.

i) Does he follow a practice of personal devotion?_____ Specify.

j) What changes have there been in his attitude toward religion?

k) What aspects of religion most appeal to him: intellectual beliefs_____emotional experiences_____ worship_____institutional relations and activities_____social service activities_____other_____?

l) Has his religious development been cataclysmic or a gradual growth process?_____

m) What aspects of religion have caused him the greatest difficulty?

n) If the individual is not a church member, what attitudes does he manifest toward his world which are definitely religious?

o) Does he believe the Bible to be: infallible and authoritative_____; valuable for the religious life because it is a record of experience_____; of no greater value than any other literature_____?

p) Has he ever been led to reflect upon religion and to evaluate it? In what way?

5. Occupation:

a) What is his present occupation?_____

b) How many times has he changed occupations?_____What were the reasons for change?

c) Is he content with his present occupation?_____ If not, why not?

d) Is he doing well in his present occupation?

e) What is he doing to prepare himself for advancement?

f) Is he adequately prepared for his job? Specify professional preparation.

6. Associates:

a) What is the dominent group of which the person studied is a member? Is its influence upon him good_____ or bad_____? Specify other persons or groups which influence him.

b) What intimate associates has he?_____ What is their influence upon him?

7. Temperamental factors:

Indicate by placing a check at a point to left or right on each line the degree in which the person possesses the quality listed below the line.

Quick	Slow	Open-minded	Dogmatic
Balanced	Erratic	Poised	Easily disturbed
Deliberate	Impulsive	Self-controlled	Quick-tempered
Practical	Visionary	Persistent	Easily discouraged
Self-reliant	Dependent	Ambitious	Easily satisfied
A leader	A follower	Co-operative	Non-co-operative
Domineering	Submissive	Generous	Self-seeking
Social	Unsocial	Optimistic	Pessimistic
Sensitive	Indifferent	Critical	Suggestible
Objectively minded	Introspective	Accepts responsibility	Avoids responsibility

8. Adjustment:

a) Does he appear to be well adjusted to his work__, the groups of which he is a member__, the community__? Specify respects in which he is not, including his attitude toward these groups or the community and his reasons therefor.

b) Has he shown discrimination in adjusting himself to the desirable and undesirable aspects of his environment?_____ Specify.

c) Does he have a well-organized and unified personality_____or are there conflicts in desires, ideals, and habits that have not yet been integrated_____? Specify.

d) What conflicts within himself has he overcome?

9. What undesirable habits has he? Of how long standing? What undesirable habits has he discontinued?

10. Has the person developed any complexes?_____ Specify.

11. Psychiatric record:

V. Family Condition. Source ( )

1. Are both parents living?_____ If not, what was the age of the person at the death of father_____or mother_____?
2. Have the parents been divorced?_____ For what cause?_____ At what age of the individual?_____ Who had custody of the child?_____
3. If there has been a second marriage, what has been the attitude of the stepfather or stepmother toward the child? What has been the effect upon the child?

4. Has the marriage of the parents been a happy one?_____ If not, what have been the points of maladjustment?

5. What has been the attitude of:

(Check only one—using key)

	Af	Ap	Im	In	Ha
a) The father toward the child					
b) The mother toward the child					
c) The child toward the father					
d) The child toward the mother					

Key

Af—Affectionate
Ap—Appreciative
Im—Impartial
In—Inconsistent
Ha—Harsh

6. Give a description of the personal characteristics of the father, or step- or foster-father.

7. Give a description of the personal characteristics of the mother, or step- or foster-mother.

8. How many children are there in the family?_____ What was the order of this child in the series of children?_____
9. Describe the characteristics of:
   a) The brothers. *b*) The sisters.

10. Has the person studied or any of the brothers or sisters ever been involved in any serious behavior difficulties?_____ If so, specify.

11. Is the attitude of the father, step- or foster-father favorable_____or unfavorable_____toward religion? Specify.

    Is he a church member?_____
12. Is the attitude of the mother, step- or foster-mother favorable_____or unfavorable_____toward religion? Specify.

    Is she a church member?_____
13. What is the attitude toward religion of:
    a) The brothers? *b*) The sisters?

14. If the child is in charge of a governess, nurse, or maid, what is her attitude toward religion?

15. What is the attitude of the person studied toward his family?

16. What is the family's annual income?_____ How does it compare with the average income of the community?

17. Does the family own its own home?_____ What is its value?_____ If the family rents, what rent does it pay?_____

18. Describe the housing conditions.

19. What is the education of:
    a) The father?
    b) The brothers?
    c) The mother?
    d) The sisters?

20. Are other people living in the family: grandparent(s)_____other relatives_____boarders_____ roomers_____?

21. Describe the general atmosphere of the home.

VI. Community Conditions. Source ( )

1. What is the type of community in which the person lives: urban_____rural_____industrial_____commercial_____agricultural_____?

2. If the community is urban, does the family live in: the congested business district_____the shifting boarding-house district_____the apartment-house section_____the settled residential section_____the suburban section_____?

3. Is the community homogeneous or heterogeneous as to race_____and nationality_____? What race predominates?_____ What nationality?_____

4. What is the principal occupation of the community?_____

5. Describe the housing conditions of the community.

6. What recreational or play opportunities are afforded in the community?

7. Of what organized social groups is the person a member? Give name.
    a) Church.
    b) Lodges.
    c) Labor organizations.
    d) Social clubs.
    e) Informal social groups.
    f) Play groups.
    g) Other groups.

8. What persons have significantly influenced the individual? What characteristics of these persons were most influential?

9. How long has this person lived in the present community?_____

10. In what other communities did he previously live? What was their character?

11. Describe the general tone of the community.

VII. Autobiographical Statement.

It is important that there shall be a detailed statement of the basic facts concerning the person's life. In addition to the biographical data, special attention should be given to the significant experiences that have affected the course of the person's life. Special emphasis should be placed upon crises or near-crisis situations, and how the person reacted to them. Use, where possible, the person's own statements. (*Insert additional sheets if necessary.*)

VIII. Proposed Procedure.

In the light of the development of this person to date, what appears to you to be the proper educational procedure in dealing with him?

1. What complexes need to be resolved?

2. What impulses and desires need to be redirected?

3. What points of maladjustment need to be cleared up?

4. What conflicts need to be resolved?

5. What attitudes need to be reconstructed?

6. Other?

IX. Other Pertinent Data or Comments of Investigator.

Enter here any known facts not included in the autobiographical statement or other sections of the instrument.

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